CHRIST Ascended Above the CLOUDS.

His { *Divinity* — / *Light in Man* } His being { *The Word* / *In Saints* / *The only way and Rule,* } Vindicated { From the cloudy, erroneous, heretical, and blasphemous Conceits of *John Newman,* and his Brethren.

AND

The *ONLY RULE of FAITH* DEMONSTRATED,

For the general Information of Professours (and People) of all sorts.

And the said *J. N.* his Book stiled, *The Light within, &c.* (with his Manifest Contradictions) both scripturally, historically, and rationally examined.

By a Servant of Christ,
G. WHITEHEAD.

Out of thine own mouth will I judge thee. Luke 19. 22.
His mischief shall return upon his own head. Psal. 7. 16.
Behold, they belch out, &c. Psal. 59. 7.
The mouth of them that speak lyes shall be stopped. Psal. 63. 11.
Let them be confounded, &c. Psal. 129. 5.

London, Printed in the Year, 1669.

The PREFACE *to the Unprejudiced Reader.*

IT is real Love and Zeal for God's living Truth and People, which constrains me thus to appear in these Controversies, against such inveterate scornful Spirits and Antichristian Principles, as tend to invalidate and make void the very Life of Christianity and Power of Godliness, by their slighting and reviling the *Light within*, professed by us the reproached People called *Quakers*: Which Light, being the very Principle which would direct the mind to God and Christ, by whom it is given.

Reader, such occasions of publick contest are not of our seeking, nor is it desirable to us, thus to appear against any People professing Religion (called *Sectaries*) but it hath been some few angry men called *Baptists*, and some other Professors partly of their Faith, who have publickly both in Preaching and Print given us such occasions, by their implacable Enmity vented against us and the truth professed by us, as also by their dis-ingenuous, false, and injurious dealing with us and our Principles, by mistaking and perverting of them in many things, making themselves matter and work to make War with us, as this *John Newman* hath in several things, which he hath forged against us as our Principles, which are none of ours. But its prejudice and pride makes such blind men presumptuous.

Reader, we find no new thing, nor any more profun-

dity brought forth, by these prejudiced *Baptists* against us, than the persecuting Hireling Priests did nigh twenty years ago, in their Railing Pamphlets, and Pulpits; One main Subject of this *John Newmans*, in his Book, is to prove the Light in every man, not to be Christ; which he should not need to have done, until it had been so affirmed by us; for though we do affirm a spiritual divine Light of God, and of his Son, to be in every man, yet it is not our Principle to say that Christ is in every man, or that every man hath the Son; but a measure of his Light, Grace, or heavenly Gift in all, which would lead out of darkness, and give the knowledge of God's Glory in the face of Christ, and so reveal the Son of God within, whom he that hath, hath the Father also. But this *J. N.* his enmity against the Light within hath led him so far besides any true sense of God, or reverence to his Gift, as to call it but *a feigned Light within*, (though he hath neither demonstrated what the Light within is in its self, nor shewn any reason against it) and also to endeavour to exclude both God and Christ out of all his People, endeavouring to perswade us, that neither God nor Christ can be in any man, contrary to the manifest Testimonies of both the holy Prophets and Apostles.

Reader, in moderation peruse what follows, and let the Truth and its Light within (not prejudice and darkness judge concerning these matters which are principal things in Controversie between us called *Quakers*, and the *Baptists*, with other Professors of the same Spirit) and here thou mayst see the Controversie is about the Word; 2dly about the only Rule of Life; 3dly, About Jesus Christ; 4thly, and about the Scriptures, whether they be properly

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to be called the Word, the Foundation and only Rule of Life for all men (as *J. N.* asserts of them) or Jesus Christ his Spirit within to be the only Way and Rule, yea or nay. These Controversies are Scripturally and Rationally discussed in the Sequel. The Principal Passages of this *John Newmans* Book against our Principle, are in the same Book contradicted, and plainly confuted by himself, and his chief Principles and Contradictions are herein laid down, as collected out of his own Book, and briefly noted. *Reader*, It may seem very wonderful to thee, that any men should have the confidence to undertake to confute others, when they can write very few Pages without contradicting and confuting themselves, and thereby manifesting their own Folly, Distraction, and Confusion, as this *J. N.* hath done against us, as much as ever I knew any of our Opposers do: What reason can any have to follow or depend on such who have neither Soundness, Stability, nor Consistancy in their own Principles, let the Moderate and Rational *Reader* judge. This *J. N.* had been answered, when his Book was newly Published, but that we had several more noted *Antagonists* to deal withal, wherefore I waved his Book, and did not take time so much as to read it over till very lately, being desired by some Friends, a little to take notice of it; we have a large Answer to part of it by another Friend, which is laid by till the rest of his Books be published.

Reader, I have waved much Falshood and Nonsence, and many Tautological Impertinencies in *J. N.*'s Book, as not willing further to obtrude upon thy Patience therewith; also thou mayst take notice that divers of the Subjects here treated on, (as that about the Light within, and

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the Scriptures, with other matters of Controverſie) are more fully Diſcuſſed and Reſolved in our dear Friend *Samuel Fiſher*'s Book, entituled, *Ruſticus ad Academicos*, in Anſwer to *John Owen*, *Tho. Danſon*, *John Tombs*, and *Rich. Baxter*, wherein *Presbyterians*, *Independants*, and *Baptiſts* are concerned, though none of them could ever Reply to it, but it lyes upon their heads, not Anſwered by them until this day: Alſo ſeveral conſiderable Books beſides, have divers of us writ, in Anſwer to many peeviſh Reviling Pieces of the *Baptiſts*, which they never yet Replyed to; but the Truth is and will be over their heads, and over thoſe envious Spirits among them.

Moreover, The Contradictions of ſome Principal *Baptiſts*, and others (about their Aſſertion of *the Scriptures being the only Rule*) [in Two late Diſcourſes in *London*] may be taken notice of in the ſequel. ——As alſo here is Finally a Bill of Excommunication given forth by divers of the principal *Baptiſts* about *BOW*, againſt one that forſook them and their dead wayes; wherein the *Reader* may alſo take notice of their envy and falſhood.

London, the 12th month,
1669.

CHRIST

CHRIST Ascended above the Clouds, &c.

JOHN NEWMAN's Instance to prove *the Scriptures the Word*, Isa. 28. 9,10,11,12,13. The Word of the Lord was to this People, Precept upon Precept, &c. *Pag.6.*

Of the Scriptures.

Answ. [*Scriptures*] signifie *writings*, and not the *Word*; neither doth this Instance prove them to be *the Word*, for the Prophets of God (who speak as the holy Spirit moved them) did both inwardly receive and speak forth Precept upon Precept, here a little, and there a little, from the immediate Spirit and Power of God, as immediatly taught by him, which is before and above the Scriptures thereof, which no where affirm themselves (being *the writings* in an abstract sense) to be *the Word*. Also preaching Jesus Christ *the Word*, and the *Scriptures* are two things; the one being in a living *Power* and *Voice*, and the other in *written Characters*. Moreover, the Lord sendeth out his *Word*, and melteth the Snow, the Hoar-frost, and Ice, *Psal.*147.18. Surely this *Word* is not the *Scriptures*.

J.N. *There are a People labour to blind this Truth, by affirming, That Christ is the Word, not the Scriptures, for they say the Scriptures are the Sayings or Words of God*, pag.13.

Answ. To affirm *Christ* to be the *Word* and not the *writings*, but that in them are the *words* or *sayings* of God, *words* of his Covenant, &c. or that they contain a *Declaration* of God and Christ, is no blinding of Truth, but what is affirmed in, and by the Scriptures themselves, and the Word of the Lord came to the Prophets before they spake forth or writ the words; see *Jer.*1. 1,2. The *words* of *Jeremiah*, to whom the *Word* of the Lord came.

J. N.

J. N's Instance from *Mark* 4. 14. *What Word was this that the Devil taketh out of mens hearts? None will think it Christ, but the Scriptures of the New Testament*, pag. 17.

Answ. The *Seed* sown in the heart by the Son of man, hath virtue and life in it, in the very *being* of it, for rooting, growth, and increase of fruit, which is more than the writings which no where in Scripture are called the *Seed*, and can he say the Son of man did sow some Scriptures in the High-wayes which the Devil took? Also many retain Scripture in the profession of it, who notwithstanding are but as the high-way ground unfruitful, in whom the Seed of Life doth not take root, so that the Devil doth not steal away the Scriptures or Bible from them, nor properly Christ out of their hearts; but he steals away their hearts and minds, blinding them from the sense and sight of the vertue, life, and light of the Seed, or Word of Life within.

J. N. The Word of God grew and multiplied, *Acts* 19. 20. *Cannot be understood of Christ, a multiplication of Christ*, p. 17, 18.

Answ. Can he then think that Bibles grew and multiplied? Surely the Word had Life and heavenly Virtue in it, that was capable of growth, and its multiplying was both in the increase of *gifts*, and adding to the number of them who received it; and though Christ be but one, yet his Life, his living Word, and Gifts, both grow and increase where he is received.

J. N. *Christ cannot be the Word, because Christians may and ought to receive his Word into their hearts. Christ is not received into the hearts of men, nor in Person dwell in their hearts*, p. 21.

Answ. How grosly Erroniously and Irrationally hath he asserted and reasoned *that Christ cannot be the Word*, because the Word is received into the hearts; and how contrary to plain Scripture to say, Christ is not received into the hearts, see 2 *Cor.* 13. 5. *Rom.* 8. 10. *Col.* 1. 27. Christ in you except you be Reprobates; Christ in you the hope of glory, &c. but that Christ in Person doth not dwell in the hearts, who ever affirmed that he doth?

J. N's Instance from *Luke* 11. 28. Blessed are they that hear the Word of God and keep it. *None that will make use of Reason, can believe that Christ did intend that Christians should keep himself, for every Christian is kept by God and Christ*, 1 Pet. 1. 5. p. 15.

Answ.

Answ. Though Christians be kept by God and Christ, its through Faith and Obedience in the Light, whereby they continue in both, and *retain* God in their knowledge, *holding* the Head which is Christ, and *holding fast* the faithful Word, *keeping* the Word of his Patience, such *keep* the Truth: all which amounts to the same, or is equivolent with *keeping Christ*, the *Word*, the *Truth*, the *Life*, wherein is the Patience of God, and Faith of the Elect exercised against all Temptations and Tryals, which are not overcome by the writings without, which cannot truly be called the *Word* of his Patience as *J. N.* doth without distinction, when they express *words* of his *Wrath*, *Judgment*, and *Displeasure* against sin and wickedness; But the *word* of *Faith*, *Life*, and *Patience* in the Soul, immediately expresseth the Love and Patience of God and Christ unto it, to arm it in times of Afflictions and Tryals; and this we are to *keep*.

For many both profess and keep Scriptures or Bibles, who are out of the Patience of Christ. And now I *Query*, What *Reason* is it this Opposer would have us make use of, and what is the ground of it in man? for he speaks of *carnal Reason* which cannot reach God, and also a *Reason* to be made use of, *Pag.* 64. Surely we cannot look on him to be such a Master of Reason, as infallibly to distinguish, how highly soever he thinks of himself, whilst he denies and opposeth the *Light within*, as being *but a feigned light!* *John Newman*, where's thy Reason, and what and whence is it? We must not take thy carnal, dark, and prejudiced Conception for Reason; nor be swayed thereby when thou art ignorant of the very Grounds and Principles of true Reason, and so much opposest plain Scripture, which hypocritically thou pretendest for thy only Rule.

J.N. *To deny the Scriptures to be the Word of God, is to deny the very fountain and well-spring of comforts* * *to the Soul in Affliction, which is brought out of the Promises in the Scriptures to the Soul by the Spirit through Faith*, p. 44. * Note.

Answ. How grosly Erroneous is it to deem the Scriptures the very Fountain and Well-spring of comforts; and to say, that the Spirit brings the Comforts from thence to the Soul; whereas God is the Fountain, *Jer.* 2. 18. *Psal.* 36. 9.

which to say of the Writings, is all one, and as blasphemous as to say they are God, as some of the *Ranters* have said; & as once one of them affirmed to me, at *Emnith*, near *Wisbitch*, That the *Bible* which I had in my hand *was God*; but he quickly after came to be distracted.

—— 2dly, The Spirit and Gift of Christ, is as a Well of Living Water in true Believers, and it is the Spirit of Promise the Comforter, having the Life of all Gods Promises and Truth of Scriptures in it self from God the Fountain; and this Spirit is infinite, and so not contained in the Scriptures, though it contains the truths that are in the Scriptures of Truth, for they came from the Spirit; and it opens the understanding in the Scriptures as it's waited in.

Joh. 4. 10. 14. & 7. 38, 39.

F. N. — His sad Consequences (which he thinks do follow the denying the Scriptures to be the Word and Rule) proved inconsequent, and his great Ignorance therein detected.— In Answer to his 43, 44, 45 *pages*. There are no sad Consequences as he asserteth in denying the *Scriptures* to be the *Word* and *Rule* for *Salvation*.

And First, It doth not take away the ground of Faith for Remission.

2dly, Nor Assurance, for Christ and his Light within, is the Ground and Foundation of Faith and Assurance.

3dly, Nor doth it make void the Exercise of Faith in the precious Promises; for the Spirit of Promise, both as a Rule manifests the Promises, exerciseth Faith in, and fulfils them.

4thly, Nor doth it deny the Comforts of Faith from the Promises, the Spirit of Promise being both the Comforter, and sheweth us things to come.

5thly, Nor doth it destroy the support & supplies of Grace to the Soul in affliction; For these we receive from God in his own Spirit, and not from the *writings* outward.

6thly, Nor doth it deny the knowledge of Acceptance, for that is given to us by the Spirit of God, by which we are sealed unto the day of Redemption, and know that we are of God, and the Mystery of Life and Salvation is revealed unto us by the Spirit.

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7thly, Where the Spirit of Truth and its Light within is obeyed and truly owned to be the Guide and Rule, it leaves not men in the dark, nor out of the knowledge of God, or enjoyment of Life eternal: But to deny the Spirit, or Light of Christ, to be the Rule for Life and Salvation, doth leave men [redacted] dark, void of saving Knowledge and Life.

J.N. 8thly, *Without this* (viz. *the Scriptures to be the Rule, &c.*) *we know not that there is any God, or Christ, or Salvation by God in Christ, nor by what means it may be obtained* (*all men are left in the dark*) *and no man knoweth how to enjoy Life Eternal*, pag. 45. *Neither do we know what God counteth unclean, and what holy; And in short, without the Scriptures we know not any promise that belongeth to this life, or that to come; these dreadful conclusions will follow, denying the Scriptures to be the Word and Rule to Salvation, and it leaves men to walk by fancy and imagination.*

Answ. Poor men! you have shewn your selves sufficiently herein, and what an empty implicit Faith you are in, and how void both of the knowledge of God, Christ, and Salvation you are, and how yet in your sins, having denied Christ and his Light within to be your *Rule*, *Way*, and *Foundation*, as he is to his followers; and so you are walking by your fancies and imaginations, who set the *Scriptures* in the place of *Christ*, as your *only* and absolute *Rule* and *Ground* of your Faith and Knowledge. And then, if one should ask you, How you prove the Scriptures to be true, if they must be the absolute and only Rule, and none other, then you must prove them by themselves, or plead their own authority from an implicit Faith you have of them; which is but still an absurd way of reasoning, or assaying to convince gain-sayers, being but *Petitio principii*, a *begging the Question*. And how would this convince either *Papists*, *Turks*, *Jews*, *Infidels*, or *Athiests*, to tell them our Bible, or Scriptures, are infallibly true, and the *only Rule* to *know there is a God and a Christ, and Salvation by him*; and to know what God counteth unclean, and what holy. And then what a sad sentence of no less than Condemnation doth this pass upon all People and Nations, who have not the Scriptures, as being all void of knowledge that there is either God, Christ, Salvation good or evil, whereas there is a living Evidence

throughout the Creation, or Works of God therein, of the eternal Power, or Maker; ſee *Pſal.*19. *Rom.*1. *Job* 12. and many do know, and have known theſe things written of (which concerns Salvation) by the Light of God and Chriſt, in them that never could [illegible] or had the Scriptures outwardly; as thoſe *Gentiles* which [illegible] the Law, yet did thoſe things contained in it, and ſhewed the effects of the Law written in their hearts, *Rom.* 2. though the Scriptures are profitable to the Man of God, who hath them, being led by his Spirit which opens them.

J.N. *The Eternal Power and Spirit that was in Chriſt, cannot properly be called Chriſt; this Power or Spirit is God, and not Chriſt.*

Anſw. Contrary to plain Scriptures, oppoſing both the Divinity and Deity of Jeſus Chriſt, who is both the Power and Wiſdom of God, 1 *Cor.* 1. The ſecond *Adam*, the quickning Spirit, *ch.*15.45. And the Father, the Word, and Spirit, are One, 1 *Joh.*5.7.

J.N. *The will and mind of God is contained in the Scriptures, in order to mans Salvation*, p.49.

Anſw. The Word [*contained*] is erroneouſly placed; for the Writings contain only a Declaration of the Mind and VVill of God in order to Salvation. God and his Mind, Thoughts, VVill, and Wayes, are Infinite; and the Heaven of Heavens cannot contain Him.

J.N. *The Word was in the beginning, but Chriſt was in time, not till he had taken Nature upon him, and became in the likeneſs of ſinful Man, being born of the Virgin* Mary. —— *Chriſt was not the Word before Chriſt was*, pag.50,51.

——— | *Of Chriſt.* | ———

Anſw. This Aſſertion oppoſeth the Deity and Divinity of Jeſus Chriſt, and contradicts the faithful Teſtimonies of the Holy men of God in the Scriptures of Truth. For if the Son of God was not the Word, nor in the Beginning, nor before the Virgin *Mary*, then Jeſus Chriſt was not God, but is repreſented as a finite Creature. But the Erroneouſneſs of this is apparent, for the Word was with (and was) God in the beginning, by which he created the Heavens, and framed the Worlds, *Joh.* 1. 1, 2, 3. *Heb.*11.3. And that this Word was Jeſus Chriſt, is plain; ſeeing it's expreſly ſaid,

said, *God created all things by Jesus Christ*, Eph. 3.9. *Yea, all things visible and invisible were created by him*, Col. 1. But if Jesus Christ, the Son of God, was not in being before he took flesh in the womb of the Virgin (or was not before *Mary*) how could *all things be created by him?* And *Nebuchadnezzar* was of a better belief than to think that the Son of God was not in his time; for he said, *Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God*, *Dan.* 3.25. And was not this before *Mary*, or Christ's outward-birth of her? All ye *Baptists* answer me, what Scripture had he for that? And Christ is called the Wisdom and Power of God, 1 *Cor.* 1. 24, 30. And was not this He (the only begotten of the Father) that said, *I was set up from Everlasting? before the Earth? and when there was no Depths was I begotten, before the Mountains were settled, and before the Hills was I begotten* (*or brought forth*) *Prov.* 8.23,24,25. And also see that Prophesie of Christ, *Mich.* 5.2. Thou *Bethlehem-Ephratah*, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me, that is to be *Ruler* in *Israel*, whose *goings forth have been from of old, from everlasting*: which plainly proves the Eternity and Divinity of Jesus Christ, against such *Baptists*, and *Professors*, as this our Opposer *J. N.* who also in his Antichristian Doctrine of denying Christ to be the Word, or to be in the beginning, hath followed the steps of those old reputed Hereticks mentioned in the *Ecclesiastical Chronography*, *viz.* The *Allogians*, who denied Christ to be the *Word* (as this *J. N.* hath done) and of them it is said, *They condemned the Gospel after* John, (who gave such a plain *Testimony* for the *Divinity* of *Jesus Christ*, Joh. 1.) *See Euseb. Soc. Ecc. Ecc. Cro. fol.* 572.

Also *Theodatas* denied the *Divinity of Christ*; and he, it's said, was the first Author of that Heresie of *Artemon*, who took *Christ* but for a *bare* and *naked Man*, which is like this Assertion, That *Christ was in time, not* (*the Word*) *in the beginning, nor till He became in the likeness of Man, being born of* Mary; which hath also affinity with that of *Arrias*, and his Sect, called *Arrians*; who said, That *the Son of God had a beginning of Essence, that there was a time that He was not*: And doth not *J. N.* affirm

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as much, *That there was a time when Christ was not, the Word was in the beginning, not Christ:* which is like also to that of *Photinus, Bishop of Sirmium,* who (as its said) maintained the Heresie of *Sabellius* against *Christs Divinity,* and said, The *Word was at the beginning with the Father, but not the Son,* Eccl. Chro. fol. 584. Soc. l. 2. c. 24. Ephiphan. Hæres. 71. Also several others noted in History for Hereticks held the like. Also if *J. N.* or the *Baptists,* should use these words, as his Doctrine imports, when they Baptize (*viz.*) *I Baptize you in the Name of the Uncreated God, in the Name of the Son Created, &c.* would they not then plainly appear like *Eunomius, Bishop of Cyzicum,* teaching his Heirs (*viz.*) *That the Son was Created; as when he Baptized all that came to him, In the Name of the Uncreated God, in the Name of the Son Created, &c.* Eccl. Chro. fol. 583. Now if *John Newman* did think to be more Popular, and gain Repute by this Piece, intended against the *Quakers,* he will be frustrated of his end, when his Antichristian and corrupt Doctrines come to be viewed in this *Treatise,* and the *Baptists,* and others, that have owned him therein, may be ashamed of him, and his works; and it would be more reputable and commendable for him and them all, to study to be quiet, and charitable, to follow peace with all men, and not to revile the *Light and Christ* within, as but *a feigned Light, or Christ*; nor to to oppose the Divinity of Christ, the Son of God, as he hath done.

J. N. *His Names, Jesus Christ, are not attributed to his Godhead, but to his Man-hood; For his Name, Jesus, signifies a Saviour;* Χριστος, *Anointed; He was not Jesus, or a Saviour, as he was God,* p. 51. 65.

Answ. Though *Jesus* signifies a *Saviour,* and *Christ Anointed*; yet to confine those Names only to the Manhood, still agrees with the erroneous Doctrines before, *That Christ was not the Word from the beginning*; whereas *He* took upon him the *Man-hood* in time; in which, though we own Him as the *Anointed* of God, yet He was also God's Anointed as He was His *only begotten,* and *delight,* (and so the Son from His Eternal *Being* or *Substance*) before the Mountains and Hills were settled. Also *J. N.* (though to his own confutation) grants, *That He was the Son of God from*

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the beginning, pag. 66, 67. (and then He was God's Anointed from the beginning) But his saying, *That He was not Jesus*, or a *Saviour* as *He was God*, is still as gross and false Doctrine as the former, denying God to be a Saviour, which is contrary to plain Scripture. O God of Israel the Saviour, a Just God and a Saviour, there is none besides me, see *Isa.* 45. And also this *J. N.* notwithstanding he thinks he hath proved his matter by Scripture elsewhere, (wherein he would shew himself some noted Divine) now he would shew us what a profound Logician, or Mr. of Arts he is, as if he would confirm his matter, stop our mouths, and bind us down thereby with an invented Argument. His Argument runs thus:

Argument.

If Christ as Christ was not from the beginning, then Christ was not the Word from the beginning.
But Christ as Christ, was not from the beginning.
Therefore, &c. pag. 52.

Answer.

The first Proposition, in that it renders Christ and the Word both one, contradicts himself in his denying Christ to be the Word. For, however it must follow from this Argument, That *Christ* was, when the *Word* was. Christ being the Word, and so the *Word*, *Christ*. So that, *if the Word was from, and in the beginning; then Christ was from the beginning*; but the *Word* was from the *beginning*, &c. And then this flatly contradicts his whole Assertion, and proves it false, which with the pretended Reason thereof being not grounded upon any general Rule, or Maxim, of either Truth, Scriptures, or Reason (as all Arguments ought to be) but upon a meer Heretical Opinion that denies the Divinity of Christ, in denying him to be from the beginning, either *as Christ*, or *as the Word*. Now, doth not this deny Christs very *being* in the beginning, and make way for that old Heretical Opinion, *That Christ, or the Son of God, was not in being before the Virgin* Mary. But to give my Opposer his Due every way, I judge he has out-run himself in this matter at unawares, for he hath

hath (though to his own Confutation) confeſſed, *That Chriſt was the Son of God from the beginning*; and was He not then the Anointed? For, if the Son, then the Anointed; And his words (*Chriſt as Chriſt was not*) ſuppoſes that He was in ſome other capacity; yet his denying Him to be, either *as Chriſt*, or *the Word*, from the beginning, is contrary to plain Scriptures. For, in the beginning was the Word, and the Word was with God, &c. *Joh.* 1. And He was in the VVorld, and the VVorld was made by Him, and the VVord was made Fleſh, and dwelt among us, (ſpeaking of Chriſt:) So that He was in the beginning the VVord, and is ſtill *Jeſus Chriſt*, the ſame yeſterday, to day, and for ever.

J. N. *This Word cannot be Chriſt, becauſe it is here called the Seed by which they were begotten in the New-birth*, pag. 56.

Anſw. See how contrary to plain Scriptures he reaſons; for Chriſt is called the Seed, unto which the Promiſes are, *Gal.* 3. 16. And He is that Word, which begets into the New-birth, and not the Letter; and this Seed is Living and Incorruptible, though the Devil ſteals away the hearts of many from the ſenſe of the the *Seed or Word* of Life, as he hath blinded the minds of Infidels, 2 *Cor.* 4. 4.

J. N. *Miniſters are called Angels*, Rev. 2. *yet there is no Man that is an Angel*, p. 59.

Anſw. Yes: If he be an Embaſſador, Meſſenger, or Miniſter, he is an Angel.

J. N. *Chriſt cannot dwell in Man, for Chriſt is perfect Man, as well as perfect God*, p. 61.

Anſw. To ſay Chriſt cannot dwell in Man, doth not only oppoſe His Spirituality, Deity, and OMNIPOTENCY; but alſo is contrary to the Apoſtles plain Teſtimonies of Chriſt's being *in* the Saints: And if He be perfect God, he can dwell in His People as He hath promiſed; and ſurely His being perfect Man, doth not put a limitation upon Him, as a let or hinderance, to diſable Him from being *in* His People, whilſt He who was Chriſt, as come in the Fleſh, was alſo truly Jeſus Chriſt within, in his Spiritual appearance; and we do not confine Him under this, or that particular Name. His Names are divers in Scriptures, according

according to His *Manifestations, Offices,* and *Works:* He is called *Emmanuel,* God with us. He is called *Jesus Christ; The Way; The Truth; The Light; The Life; The Seed; The Son; The Everlasting Father; The Word; The Power of God; A Quickning Spirit, &c.*

Christ called by several Names.

J.N. *Christ Jesus, after He rose, He was still a Body of Flesh;* [Contradiction] *the God-head took Flesh in the Womb of* Mary; *the Mystery of Godliness, God manifest in Flesh, &c.* pag. 52, 60, 63,

Answ. Christ Jesus was more than a body of flesh, for he was Spirit as well as flesh [He was Lord from Heaven.] Neither is Man made up simply of a body of Flesh, being a complex or composition of parts, of Body, Soul, and Spirit. Also, there is a manifest inconsistency between these words [He was still a body of flesh] And [He took flesh, or was God manifest in flesh.]

J. N's *Argument.*

If he rose Jesus Christ, then he rose Flesh and Blood, and also Man.

But he arose Jesus Christ.

Therefore Flesh and Blood, &c. —— *And he did ascend with the same body, and is still at the right hand of God with a body of flesh, &c.* p. 64, 65. [Contradiction] *As we have born the Image of the Earthly-man, so we are now to bear the Image of the Heavenly, which is Christ Jesus,* p. 89.

Answer.

Though I grant, That Christ arose with the same body that was Crucified and put to Death, and that he ascended into Glory, even the same Glory which he had with the Father before the World began; And that the same that Descended, was the same that Ascended far above all Heavens, *Eph.* 4. And as Christ said, What and if ye see the Son of Man ascend up where he was before? *Joh.* 6. Yet the Argument is fallaciously, and corruptly stated, in the manner of it; the Inference of the first Proposition, and so the Consequence being incon-

Christs Resurrection owned and Ascention.

inconsequent to it (carrying no proof along in it) for it still strictly limits, or tyes up the Name *Jesus Christ* to a body of flesh and blood, and so covertly denies His being, before he took on him, that visible body of flesh, blood, and bones, and so opposeth his Divinity as before. Whereas He was the Spi-
1 *Cor.* 10. 4. ritual Rock which all *Israel* drank of long before.

And as to His being at the right hand of God, I grant according to the Scriptures, but cannot believe His body to be a *carnal body* in Heaven, or that He consists of a *carnal existence*. And further, these words are not the Scripture language (*viz.*) to say, That Christ *is a body* of *flesh, blood, and bones in Heaven*, and *a Personal being* at the right hand of God, *without all Men, remote*, as *J. N*'s terms are. But these words [*Spiritual Body, Glorious Body, One Body, and One Spirit*, and that the Saints discerned and *eat the Lord's Body*, were *Members of His Body, &c.* And, *except ye eat my Flesh, and drink my Blood, you have no life in you, saith Christ*] These are *Scripture terms*, and *language*; So neither is Christ, nor God's *right hand*, so limitted to a remoatness from them; And as we have born the *Image* of the *Earthly-man*, so we must bear the *Image* of the *Heavenly*, which *is Christ Jesus* [this is true.] But the definition that *J. N.* hath given of *Christ Jesus, the Heavenly Man*, is, That *He is a body of flesh and blood, a personal being, not in man.* From whence it follows, That this *Heavenly Image* men must bear, or be changed into, is a *personal Image of flesh, blood, and bones*; as if they had not such a body, or Image before. Whereas the *Heavenly man* is *spiritual*, and so is *His Image*. And the Apostle distinguisheth between the *Natural body* and the *Spiritual body*; as he doth between *the bodies* that are *Cœlestial*, and the *bodies Terrestrial*, 1 *Cor.* 15. And further, to take off Objections and Scruples, I confess that

Christs Body real.

according to the Flesh, *Jesus Christ* came *of the Seed of David*, and *the body* that He took upon him, or that was prepared for him to do the will of God in upon Earth, was a *real* [and *not a fantastical*] *body*, and that according to the flesh He was put to death, or died for our sins according to the Scriptures, and was buried, and rose again the third day, and was after seen of the Disciples,

and

and of above five hundred Brethren at once; and that He was seen of *James*, then of all the Apostles, 1 *Cor.* 15. To which the Apostle *Paul* adds, *vers.*8. And last of all he was seen of me also, as of one born out of due time. And how did he appear unto *Paul*? Even by Revelation; God revealed his Son in him. It was the same Son of God, who appeared variously, (both *visibly* and *invisibly*); after His *Resurrection* he appeared in various forms, and shewed Himself diversly: First to *Mary Magdalen*; 2dly, to other Women; 3dly, to the Disciples, as they went to *Emaus*; 4thly, to *James*; 5thly, to *Peter*; 6thly, to the Apostles when the Doors were shut; 7thly, to more than five hundred Brethren, as aforesaid: after he appeared to *Thomas*, when he said, *Reach hither thine hands, &c. Mat.*28. *Mark* 16. *Luke* 24. *John* 20. 1 *Cor.*15. Once he said to them, *Handle Me*, Luke 24.39. another time to *Mary Magdalen* (when she thought him to be the Gardener) *Touch Me not*, Joh.20.17. And it's said, *Luk.* 24.30,31. as he sate at meat with them, He took bread and blessed and brake it, and gave to them, and their eyes were open, and they knew Him, and He vanished out of their sight. Now seeing that he appeared so diversly, being capable by the mighty Power of God, to be changed beyond the reach of man's natural reason; for any to shew themselves so nice, curious, and intruding in these matters, with unscriptural and unlearned Questions, or presumptuous Assertions, to shew themselves wise above what is written, as many of these forward *Baptists* have done; they cannot therein be gratified, for both their foolish, and unlearned Questions are to be avoided, and they may be answered as the Angel did to the Devil, when he disputed about the body of *Moses*, *The Lord rebuke thee, &c.* And as the Apostle did those fools who enquired, what body the dead are raised with, 1 *Cor.*15.35, 36, 37. And it's manifest hypocrisie in Men, to pretend the Scripture to be their Rule, when they'l not keep to the terms and language thereof: But at a publick Dispute between some of *Us* and some *Baptists*, at *Chersey* in *Surry*, when a Question *about* the *body* of *Christ* in *Heaven*, was ignorantly obtruded by *W. Burnet*, his Brother *Jer. Ives* [in Answer to my treating of Christ's various Appearances after He rose] said, *What change or alteration*

His body might have, We cannot determine, nor what glory He is in; for to enquire with what body the dead are raised, is absurd, &c. Yet for all this, how apt are many of them to urge *their unlearned Questions* in these matters, notwithstanding the great Confusion & vain Imaginations that many Professors have fallen into, through their unlearned Questions, and perverse Disputes, about the *Body of Christ*. If this were considered, it might be some stop to them from such intruding, as, *How He appeared among the Disciples when the Doors were shut?* Some of the Professors have said, *It might be, that He came in at the Chimney top.* Others, *It might be, He glyded in at the Key-hole of the Door.* Others, *That He might come in at the Door, and hold their eyes in the mean time, that they could not see when He opened it:* And because flesh and blood cannot inherit the Kingdom of Heaven, many Professors have said, *That Christ's Body in Heaven, is a body of flesh and bones, without blood in it.* And also, some of the Priests have affirmed *Christ to be in Heaven with a carnal body.* But these are all unscriptural Suppositions, and Imaginations of vain minds; who neither know the Scriptures, nor the Power of Godliness, nor the *Mysteries of Christ*, or his Image *revealed within*; but by their corruptions, and perverting Scripture, endeavour to shut both God and Christ out of his People, and so to confine and limit the Holy One (who is not to be limited) as this *J. N.* doth.

Professors Confusion about the Body.

J. N. *If he (Jesus Christ) be with the Father, then he is not in Man;* ——*a feigned Christ, and Light within,* pag. 47, 66, 72. [Contradiction] *Let your Conversation be in Heaven, from whence we look for a Saviour.*

Answ. Why? Doth His being with the Father, or at His right hand in Heaven, hinder Him from being in his People? This is a gross Error, and contrary to plain Scripture, 2 *Cor.* 13. Know you not, how that Jesus Christ is in you, except ye be Reprobates; and this is neither *a feigned Christ*, nor *a feigned Light*, as blasphemously and scornfully he words it. And what doth *J. N.* think or imagine concerning *God* His *right hand* and *being*? And Christ

Of God's right hand.

Christ at *God's right hand*, that he thus would exclude, limit, and seem to confine them out of all men? Doth not this oppose the Infiniteness and Omnipresence of God, and Jesus Christ, and bring them under the limitation of finite creatures? and so deny their Deity; whereas Christ ascended far above all Heavens, that he might fill all things, *Eph.* 4. And He being the express Image of his Fathers substance. Now if God, and his right hand be so carnally thought on, under such a limitation as before, Wherein doth *J. N.* and his Brethren differ from those old Hereticks. *Audæus*, and the *Anthropomorphites* (as they are called) who were Monks that Inhabited the Deserts of *Egypt*, who thought that God had a *body*, and was like a *Man* in *shape*; misconstruing that saying, Let US make Man after *Our Image, &c.* Upon whose gross Opinion it rose, That God hath been painted like an Old Man with a gray beard, &c. As also, the late blasphemous Dreamers, *Reeve* and *Mugleton*, [who have named themselves the two last Witnesses] have affirmed God *to be of the form, bigness, and stature of a Man*, and so having hands and parts of a Man, and *Christ* (as such) at his right hand, they *denying God to be an infinite Spirit*: But against all such carnal gross conceits We testifie, and confess to God's *Infiniteness*, and Christs *Ascension*, both into Heaven, and far above all Heavens, that He might fill all things; and that God both dwells, and walks in his People, and his right hand of Power is where he is, and Christ there inseparably with [and in] the Father; His being so *Anointed*, *Dignified*, and *Exalted*, doth not exclude Him out of His People, whose Conversation is also with him in Heaven. And *David* said, *O thou that savest by thy right hand them which put their trust in thee, and thy right hand hath holden me up*, Psal. 17.7. & 18.35. & 20.6. & 60.5. & 63.8. & 73.23. So that neither the Infinite God, nor his Son, nor his Right hand of strength can be circumscribed, or limitted into a separation, or remoteness from the Children of the Light, who are saved by the right hand of God, whose Hand and Power is spiritual.

Euseb. Eccl. Chro. fol. 584, 588.

J. N. From *Rev.* 1.7. *Those that pierced him in his body of flesh, shall see that body visibly come again.*

Answ.

Anſw. Theſe are not the words of Scripture, but added; although, to add or diminiſh be forbidden under a penalty, *Rev.*22. 18,19. yet this man's preſumption leads him to incur that: See alſo for Anſwer to him, *Rev.*1.7,8. & 13.14,16. In none of which is Jeſus Chriſt either called (or repreſented as) a *body of fleſh, blood*, and *bones*, viſibly to come again; but that he is *Alpha* and *Omega*, the *firſt* and the *laſt*, verſ. 11. And Chriſt in the dayes of his fleſh (wherein he viſibly appeared to the World) ſaid, Yet a little while and the World ſeeth me *no more*, *Joh.* 14. 19. But his ſecond Coming and Appearance without ſin to Salvation, known and witneſs; and that he is therein to be ſeen ſpiritually in his Kingdom, & Father's Glory (which is an inviſible Glory, not ſeen carnally) [mark that] Howbeit his Appearance ſhall be univerſally ſeen, both to the joy of the Righteous, and univerſal conviction and condemnation of the wicked, who have rejected his Light within, and his ſaving Appearance thereby made manifeſt. Yea, every Eye ſhall ſee him (both of good and bad) both thoſe that have waited for his ſecond Coming without ſin to Salvation; and they alſo which have pierced or crucified him; which all thoſe in general are chargeable with (as really as his Perſecutors that pierced him outwardly) who profeſs his Name, and yet Crucifie to themſelves his Life, or ſpiritual Appearance. He was ſpiritually pierced and crucified in ſpiritual *Sodom* and *Egypt*. — And this ſin, you carnal conceited Profeſſors and Hypocrites are guilty of, who deſpiſe him and his Light within, counting them *a feigned Chriſt*, and *a feigned Light within*, as this our Oppoſer hath blaſphemouſly done; but the ſame Jeſus, as he was ſeen aſcend, (when a cloud received him out of their ſight who ſtood gazing, *Acts* 1. 9, 10, 11.) it is ſaid, ſhall ſo come in like manner, &c. which though every like manner is not the very ſame, nor all clouds the ſame,

Of Chriſt his ſecond coming.

Heb. 9. 28.
*Matth.*16.27.
Luke 9. 26.

Heb. 6. 6.

Revel. 11. 8.

*Joh.*3.19,20, 21.

Job 24. 13.

same, yet the same Jesus certainly cometh, and in like manner, his coming being in the clouds: Behold, he cometh with clouds; and you shall see him to your sorrow, who talk of his Name and Coming, and yet depart not from Iniquity; for out of his mouth proceedeth a sharp two-edged Sword, *Rev.* 1. 16. to cut you down with all your Hypocrisie, carnal conceits, and feigned Profession of Christ, without the sense of his Power, Life, or Light within.

J.N. *Hope to the end, for the grace that shall be brought to light at the revelation of Christ; and this revelation will be from Heaven, not in man*, pag. 71.

Answ. This Inference and Conclusion is false, and contrary to the Apostles plain Testimony. For as whatsoever might be known of God, is manifest within; So the Revelation of Jesus Christ the Son of God, is within, to the true believers in his Light: And no man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whom the Son will reveal him; And God revealed his Son in *Paul*, Gal. 1. 16. his Glory was to be revealed in the Believers and Sufferers for Christ. And surely, as they hoped, looked, or waited in the measure of Grace or Light received for the Revelation, Appearance, or second Coming of Christ to Salvation in their dayes, their hope and expectation therein was not void, nor they disappointed thereof; as theirs is like to be, who are expecting that Christ's second Coming, or Appearance to Salvation will be a Personal Coming, and his Reign a Personal Reign; which word [Personal] they add to the Scripture, and to the Book of the Prophesie of *John*; to wit, the *Revelation*; not truly minding the penalty they incur by adding, as mentioned, *Rev.* 22. And so where they add the word [Personal] or [in Person] to his Coming again; [or Personal being, &c.] do they not herein shew their carnal expectations, mean thoughts, and unscriptural conceptions touching Christ, his Divine Life, *Being*, and coming to Salvation? And their knowledge not to be divine, nor after the Spirit? For where doth the Scripture say, That Christ shall come the second time in *Person* to save? Or, that he shall Reign in *Person*, or *Personally* Reign? &c. [But about this Point, and several other things, *Baptists* do not:

not accord, and other Professions also are divided.] And so likewise some imagine, That the *new Jerusalem* (Propheſied of, that ſhould come down from Heaven) muſt be ſome outward City or Place, conſiſting of fair buildings outwardly; and ſo might they not as well imagine of the Temple thereof, that it is ſome fair outward ſtructure? whereas the Lord God, and the Lamb, is the Temple and Light thereof; and the Nations of them that are ſaved, ſhall walk in the Light of this holy City.

J. N. *By denying any perſonal being of Chriſt without all men at the right hand of God, but only a feigned Chriſt within; then Remiſſion of ſins muſt die, and Faith alſo, for want of the object Chriſt*, p. 73, & 74.

Anſw. This manner of excluding God's right hand, and Chriſt to a limitation out of his People in *a perſonal being* (which are no Scripture terms) ſtill implyes him to be a Perſonal God or Chriſt: like the *Anthropomorphites* and *Muggletonian*'s conceits of Him. And *J. N.* his ſcornfully and blaſphemouſly calling Chriſt and his Light within, *a feigned Chriſt*; not owning Jeſus Chriſt within as the object of Faith. This is both contrary to the true Faith and its Righteouſneſs, and ſavours not of any real knowledge of Chriſt, in this ſcornful man. For the true Faith, and its object or foundation, are inſeparable; ſee 2 *Cor.* 13. 5. Examine your ſelves, whether ye be in the Faith: Prove your ſelves: Know you not your own ſelves, how that Jeſus Chriſt is in you, except ye be Reprobates. So that their knowledge and proof of their being in the Faith, was their knowledge of Jeſus Chriſt in them, as their foundation, &c. and this was not a feigned Chriſt, and in him the Remiſſion of ſins is known, to them that are in the Faith. *Paul* was ſent to turn the Gentiles from darkneſs to the Light, and from the power of Satan to God, that they might receive the remiſſion of ſins, and an inheritance among them that are Sanctified. And this was the Light of Chriſt within. And the Righteouſneſs which is of Faith, ſpeaketh in this wiſe, Say not in thine heart, who ſhall aſcend into Heaven (that is, to bring Chriſt down from above) or who ſhall deſcend into the Deep (that is, to bring up Chriſt again from the Dead) But what ſaith it? The Word is nigh thee,

Rom. 10. *Deut.* 30. 14.

thee, &c. (yea, very nigh thee.) Mark, The Righteousness of Faith doth not shut Christ the Word (or object of Faith) out of the hearts of true Believers; but the Word of Faith is nigh, even in the heart, &c. And we know the Power of God, and true Remission thereby, is inwardly felt by all the Children of the Light; and that Living Faith that stands in the Power, and Word of God within shall not die, nor be void; nor miss of its blessed end, which is Salvation.

J.N. *The Spirit of God, I my self own, and daily pray for: The same Spirit I own, though not distinct from the Scriptures: They cannot be separated one from the other in their Nature and Purity*, p.91, 94, 110.

Answ. Are the Scriptures and the Spirit inseparable? and yet thou hast the Spirit daily to pray for, when thou hast the Scriptures. What Confusion is this? Whereas, if they be inseparable, it follows, that all that have the Scriptures, must necessarily have the Spirit also; which is false, for the unbelieving Jews, who had Scriptures, & thought to have had Eternal Life in them (like such as you, who make them the ground of your Faith and Assurance) yet they would not come to Christ that they might have Life. Also, where thou affirmest, The *Scripture and the Spirit cannot be separated one from another in their nature and purity:* This is all one as to say, The Scriptures are as incorruptible as the Spirit; which is a gross Error, and contradicted by thy self, in thy 104, 105, 106 *pag.* where thou hast granted, That *Abel, Enoch, Abram, Isaac, Jacob, Noah, &c. had a sufficient Rule before the Scriptures were written,* (viz.) *The Spirits Rule; God's Speaking and Directions to them from his own mouth; and that they had a more infallible Word to walk by, than is now to us; for it's possible, that some Scriptures may be corrupted, having been in the hands of corrupted men, &c.* Thus far thou *J. N.* hast confuted thy self, and manifestly broke the neck of thy own Cause: —First, in that thou hast confessed to a more infallible Rule, or Word, than the Scriptures; so that the Scriptures are not the only Rule, nor yet the ground of Faith & Assurance, as often thou hast falsly misrepresented them. 2dly. In that the Scriptures might be corrupted, they are not inseparably one with the Spirit in Nature and Purity. 3dly. Thou

having granted, *That the Directions, or Word the Ancients had from God's own mouth, was impossible that should be corrupted*, p. 106. From whence it follows, That the immediate Word and Directions of God, are the only infallible Rule (in all such as receive them) and not the Scriptures, which might be corrupted, as is confessed.

But whereas thou sayest, *The New Testament Letter that now is, is to be our Rule*, p. 103. And often sayest, *The Scriptures are the only Rule of Faith for all men to walk by, unto the end of the World, and none other, &c.*

Herein thou hast set the Letter or Writing above the Spirit and its immediate Directions from God, contrary to what thou hast acknowledged; as if thou wouldest now place all Rule upon the Letter, and leave no room for that which thou hast confest to be more infallible: and thus thou art found shuffling, saying and unsaying, reeling to and fro, like a man drunk in Confusion; For, though many times wherein thou hast granted to truth, contrary to thy own corrupt Principle, thou dost not keep to it, but turnest round again to thy own Confusion, which in the tenour of it runneth thus, *viz.*

The Letter is the only Rule for all men to the Worlds end, nay, *the Rule of the Spirit, or immediate Word, which the Ancients had before the Scriptures were written, was a more infallible Rule than the Scriptures, for they might be corrupted.* But to go round again, *They cannot be separated in their Nature and Purity, &c.* Is it not easie to see here, what a labyrinth of Confusion and self-Contradictions thou art run into, who hast presumed to confute others, though to thy own final Confutation. — And seeing thou pretendest to pray for, and own the Spirit of Truth in its *help* or *work* (as thou sayest) *in the Word*; Doest thou mean that the Spirit is in the Scriptures, not distinct from them? Or, That it cannot be separated from the Letter, according to thy words before? What then, Doest thou think that the Spirit is essential in the Writing? and so, that all that have the Scriptures, must needs have the Spirit? as it follows from thy own words; whereas there's a multitude of Examples to the contrary, even in this Age and Nation, of both many Hypocrites, and empty Professors, and others, who

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are not led by the true Spirit, and yet have the Scriptures? As alſo thou thy ſelf, who profeſſeſt the Scripture to be thy only Rule, yet art found in Confuſion and Error, which God is not the Author of, nor yet his Spirit, and what Scripture haſt thou that ſayeth theſe words, *viz. The New-Teſtament Letter is to be our Rule?* Produce plain Scripture for theſe words, and it ſhall end the Controverſie; or otherwiſe be aſhamed of profeſſing the Scriptures thy only Rule, when thou wilt not be ruled by them, but preſume to aſſert what thou canſt not prove therein.

And yet for all thy high Aſſertions and Titles put upon the Scriptures, thou haſt confeſſed, That *another Foundation can no man lay, than that which is already laid, which is Chriſt Jeſus*, 1 Cor. 3. 11. But, haſt not thou often eſſayed to have laid another Foundation for Faith and Aſſurance, even the Scriptures, or the Letter? yet knoweſt not but that they may be corrupted; what an implicite Faith wouldſt thou beget all People into, of that which thou canſt give no infallible demonſtration of. If thou ſhouldeſt thus preach to the *Jews*, *Turks*, or *Infidels*, and tell them the Scriptures, or Letter of the New Teſtament, muſt be their only Rule for Salvation, as thou ſayeſt it muſt be *for all men to the Worlds end*; and then ſhouldſt tell them *that corrupt men* (for ought thou knoweſt) *have corrupted the Scriptures:* What Conviction thinkeſt thou would this work upon them? and how would it anſwer either that Light or Reaſon that is in them? and whileſt thou ſeemeſt not to own the immediate teaching of God, or his Spirit, now for the Rule, but *the New Teſtament Letter, or Scriptures, only*; How cameſt thou by thy Faith concerning them? And if thou meaneſt That the Doctrines contained in the New Teſtament, are the Rule, and not the Letter abſtractively, then how ſhall a man know theſe Doctrines, and which do particularly relate to his ſtate and condition? ſeeing there are diverſities of ſtates written to? Do not many miſapply them, whileſt they place the Rule only in the literal Preſcriptions, and do not begin in the Spirit, which gave forth the wholſome Doctrines in Scripture? which Spirit is ſtill ſufficient to lead into all Truth, and doth immediately teach the ſame wholeſome Doctrines; and now, though every wholeſome Direction, or Doctrine preſcribed, may admit of the term

[A Rule] as it is rightly received; which thing I granting, I thereby do no more grant the Scriptures to be the *only Rule*, than that they are the *only Word*, because I grant that words of God are recorded in them. For, to say the Scripture-Letter or Writing is the *only Rule of Faith* for all, is a gross mistake, and excludes the immediate Teachings, Rule, and Law of the Spirit (which every spiritual mind is led by) and supposes no true Faith, but what the Letter or Writing is the Ground or Rule of; whereas it can be but an historical traditional and implicite faith, that is meerly founded upon Tradition and Letter, and not Spirit; or, that that is without the divine and immediate Illumination of the Spirit without, which is no Divine Faith, but mens Knowledge, Faith and Religion, are all but traditional, literal, and lifeless; for in the true Knowledge of the Scriptures there must be an immediate reflection of Divine Light upon the Understanding from that Infallible Spirit which they were Ministers of, who could truly distinguish between the Ministration of the Spirit, and that of the Letter, which thou hast not done, p. 104. who sayest *the Scriptures of the New-Testament are the Spirits New Administration:* from whence it follows, that all that can preach those Scriptures, are Ministers of the Spirit or New-Testament; whereas many both can read and preach them litterally, who are yet but Ministers of the Letter, and never knew the immediate and living Administration of the Spirit from which the true Ministers preached, who immediately were commissioned, and whose Gospel came not in word only, but in Spirit and in Power, it having the immediate evidence of the Spirit in it from God, which the Letter or outward writing hath not, for it is directed and given to us traditionally; though I intend no invalidating of it hereby, but do oppose that spirit and doctrine which sets it out of its place, that calleth *the Letter the Only Rule for Salvation*, and so leaveth no room for the Immediate Teachings of God's Spirit or Light, as the Rule in these days: Which is the old design and work of Antichrist, which thou (*J. N.*) and others of thy Brethren are carrying on, to keep people in blindness, in a dark faith under your traditional teachings, who can give no certain demonstration for the ground of your Faith; and yet thou hast granted *the Spirit to be*

more vertuous and greater than the Letter, p. 112. Enough to confute thy opinion of the Scriptures being the only Rule, for now the Spirit is greater. But then again thou telleſt us, *The ſufficiency of the Saints Rule and Guide, ſtandeth in the Spirit and Scripture both; For* (ſayeſt thou) *they cannot be ſeparated in their Nature, Purity, &c.* p. 110. As if thou wouldeſt not freely grant the Spirit's ſufficiency without the Scriptures, or to thoſe that have them not; but ſeemeſt to limit, or tye up the Spirit to the Scripture, as being inſeparable in their Nature and Purity, as if the Nature of the Writing were the Nature of the Spirit, and equally Pure with it; whereas the Spirit cannot be corrupted, *and its Rule is more infallible than the Scriptures*, according to thy own Confeſſion: and alſo thou haſt confeſſed, *That in all Diſpenſations God never left his People without a word of Direction, either written, or immediately from his own mouth*, p. 106, & 110. So that here it appears, ſome had immediate Directions from God who had not the letter; and ſo may many now for ought thou knoweſt, for God is not limitted, though thou wouldeſt limit his Spirit and the Saints to the letter; as if none were Saints and Believers but who had the Scriptures (Oh! Ignorance) and yet thou haſt confeſſed, *That the Spirit is of more efficacy and greater than the Letter*, p. 110, & 112. How then is the Letter the only Rule? And I ask, Is that Word the Scriptures, or Letter, which thou ſayeſt Chriſtians are nurſed with the ſincere Milk of? Does Milk flow from Letter, or Spirit? And is the nouriſhment of the new-born Babes (1 *Pet.* 2. 2.) the Letter? Or, are none true Babes but who have the Letter? What ignorance, narrowneſs, and pinching work art thou found in, who haſt ſo tyed up all to and in the Letter? —as *Spirit, only Rule, ſincere Milk, Well-ſpring of Comforts, &c.* And yet grants, p. 115. *That the Spirit is the Key of Divine Knowledge*; which overthrows thy work about the Scriptures, in thy ſetting them out of their place; As alſo to the Query, p. 117. Whether the Spirit that gave forth the Scriptures, be a ſufficient Rule and Guide? To this thou anſwereſt, *viz. Who is ſo ignorant as to deny the ſufficiency of God's Spirit?* If thou doeſt not deny it, Why doeſt thou go about to tye up all men (to the Worlds end) unto the Scriptures as the only Rule, when now

thou

thou doeſt not deny the Spirits ſufficiency as Rule and Guide, nor dareſt thou aſſert the Scriptures ſufficient without the Spirit, though thou granteſt, That *the Spirit is ſufficient apart from the Scriptures* (which thou calleſt the Word) *pag.* 118. Then the Scriptures are not the only Rule, the Spirit being the Key of divine Knowledge; the ſufficient Rule above the Scriptures, and greater than they. As,

Alſo, in *pag.* 116. thou confeſſeſt, *That there are ſecrets and private diſcoveries that God makes to the Soul by his bleſſed Spirit, which are not manifeſt to any but to the heart that doth enjoy it. Theſe ſecrets are to thoſe that fear him, &c.* Where note, That theſe ſecrets and private diſcoveries, are not manifeſt to all that have the Scriptures, but to thoſe that fear God. 2d. That they are not made manifeſt, or revealed by the Letter, or Scripture, *outward*; but by the bleſſed Spirit *inward*, unto the heart and ſoul that feareth God, or hath Communion with him in his own Light, Life, and Spirit, which is greater and above the Letter.

Again, A further Confutation to thy ſelf, appeareth *pag.* 108. where thou granteſt in the beſt ſenſe, *That the Spirit is the Rule in its own Adminiſtration.* To which I ſay, This ſtill confutes thy work, for that Adminiſtration is immediately and inwardly received from the Spirit, which in the beſt ſenſe is the Rule; and this Spirit being the greateſt, all wholeſome Doctrines, Teachings and Directions are contained, and ſummed up in it; and ſo the Scriptures of Truth are not hereby made void (though not the only Rule) but fulfilled in them who walk after the Spirit *or Rule* of the *New Creature*; for, *if you walk in the Spirit, then are you not under the Law*; and they begun well, who begun in the Spirit. But whereas thou turneſt round again, tying up the Spirits Rule to this, *viz.* Doctrine and Teaching delivered in words alſo *written in Scriptum eſt* (ſayeſt thou) [As alſo, that the word *Regeneration* ſignifies *twice born*; to wit, both after the fleſh, and from a ſtate of ſin; whereas Ἀναγεννάω, to *regenerate*, is to beget again, *not after the fleſh.*] Here *Thy Divinity* and *Scholarſhip* may both go together, for where the Rule of the Spirit thou limiteſt to the Writing, how conſiſts this with the Spirits ſufficiency to them that have not the Scripture, or to its ſufficiency apart or alone?

But

But 'tis no strange thing for thee, and such, to be found in such manifest self Contradictions. —— However thou wouldst have us take notice that thou art both a Divine and a Scholar. And thy saying, *That Christ cannot be a Rule for any man in his Personal being*, p. 94. What makes this for thy purpose? May it not be here implyed, that he hath a spiritual being? and that he can be, and is a Rule in it to his People, as He is their Way to walk in? And, where hast thou these words, *Personal being*, in thy Rule? Is the Essence or Being of the Son of God, Personal? Was not his Being Divine, before his Incarnation or Appearance in Person? But thou appearest as ignorant, both what Essence (or Being) is, and what Person is, which are different.

Again, Thou appearest as grosly mistaking the state of the Controversie, where thou sayest, *viz. What if my Spirit lead me to Mahomets Rule? Or if my Spirit perswade me to believe the Popes mouth to be infallible? &c.*

Now it is not thy Spirit that may thus egregiously mislead thee, that we are pleading for the Rule of, but it is the infallible Spirit of Truth which gave forth the Scriptures; neither is thy Assertions concerning the Scriptures, any valid Plea or Argument to convince either *Turks* or *Papists*, who are both out of the Truth, and the Spirit of it; and neither of them owning the Scriptures as we have them; and never like to be Converted by such shallow Contenders, and impertinent Preachers as thou art. And as for *the Law and the Testimony* thou speakest of, *pag.* 125. they are yet unknown to thee; for the *Law* is *Light*, and the *Testimony of Jesus Christ* is the *Spirit of Prophesie*, Prov. 6. 23. Rev. 19. 10. which were before the *Scriptures*.

And, How are *Spirits* to be tryed, as *John* exhorted, 1 *Joh.* 4. 12. To this thou sayest,

The holy Touchstone by which they are to be tryed, is that golden Rule by which the noble Bereans *tried the Doctrine of* Paul, *even the Scriptures, to know by what Spirit he spake.* And then thou addest, *By this we shall know the Spirit of Truth from the spirit of Error, and not to prove a Spirit by a Spirit within.* —— From whence thou observest, *That that Spirit which will not be tried by the Scriptures, is the Spirit of Antichrist*, p. 125.

Answ.

Answ. What groſs Ignorance, Error, and perverting the Scriptures haſt thou herein ſhewed thy ſelf guilty of! For firſt, Where proveſt thou in all the Rule (thou pretendeſt) That the *Scriptures* are the *Touchſtone* and *golden Rule* to try the *Spirits* by? Produce us plain *Scripture* for this thy Doctrine, or elſe confeſs thy Error. 2dly. The tryal of *Spirits* is more myſterious than meerly the trying of Doctrines, by comparing them with *Scriptures*; for many *falſe Spirits* bring Scripture, who are not diſcerned to be ſuch without *the Spirit of God, which ſearcheth all things.* 3dly. *John* did not ſay, *That the Scriptures were the Touchſtone, by which they were to try the Spirits, whether they were of God*; But he ſaith plainly, *Theſe things have I written unto you, concerning them that ſeduce you; but the Anointing, which you have received of Him, abideth in you, and ye need not that any man teach you, but as the ſame Anointing teacheth you of all things, &c.* 1 Joh. 2. 20, 26, 27. Now then, the *tryal of Spirits* being ſuch a weighty thing, which they were concerned in; this Unction in them was the Touchſtone, and that is the Spirit of Antichriſt that oppoſeth this. 4thly. The Scripture doth not ſay, That the *Bereans* tried *Pauls Spirit* by the *Scriptures*, but that *they received the Word with all readineſs of mind*, (mark that) *and ſearched the Scriptures daily whether thoſe things were ſo*, Acts 17. It is not ſaid, They ſearched them to try *Pauls Spirit* by them; for their *receiving the Word with all readineſs of mind*, implyes ſome good belief they had of the Spirit in *Paul* by which he preached; *And when they had received the Word, they daily ſearched the Scriptures* (not with prejudice againſt the true Miniſters, or Light within, as many of you do) [but ſimply] *to ſee whether thoſe things were ſo:* Now this kind of ſearching them we own; the Word being received within, which gives the underſtanding of the Scriptures.

And as for thy ſcoffing at the word *Pure Seed*, calling it, *Newcoyned without Book, &c.* pag. 97. And thy ſaying, *Which Seed we vainly ſay is Chriſt begotten in us, &c.* p. 98.

Thou haſt ſcofft herein without any ground, and thereby diſcovered thy own folly; For, Is not the Incorruptible Seed a pure Seed? and doth not the Apoſtle call the Seed *Chriſt*? Gal. 3. 16. And is not Chriſt in the true Believer where the Body is dead becauſe

cauſe of ſin? But thou that ſo nicely carps at words, as *pure Seed*, which is Chriſt within, as being without Book; what Scripture or Book thereof haſt thou for thy calling the *Scriptures the only Rule* for *Salvation* for *all men, to the Worlds end, and no other*; *the Touch-ſtone, the golden Rule, to try or know the Spirit of Truth from the Spirit of Error, the ground of Faith, &c.* Produce plain Scripture for theſe words, or elſe confeſs thy Error, who ſo exactly pretendeſt the *Scripture thy Rule*, how doſt thou ſquare thy work by it? & what Rule canſt thou produce for us to believe thou ſpeakeſt truth, when thou giveſt thoſe Characters of the *Scriptures*, which are not to be produced in them? And was not the end of *Paul's* labouring with the *Jews*, to turn them from Darkneſs to the Light within? which thou contemptuouſly calliſt *a pretended Spirit*, p. 127. Was his perſwading them to believe in Chriſt, in oppoſition to his Light within? ſurely no: but all in order to turn them to his Spirit, or Light within. But thou haſt confeſſed, his perſwading them, was concerning the Kingdom of God, to teach them to believe on the Name of Jeſus, and direct them to the Kingdom of God: ſee how manifeſtly thou art here Contradicted by thy own words; for, was not the Kingdom of God within? *Luke* 17. 21. And the Name of Jeſus, and its Power thou ſeeſt not, who haſt vilified His Light within; and the *Scriptures* thou citeſt are againſt thee, as that of *Rom.* 9, 10, 11, *Chap.* for, both the Righteouſneſs, the Word of Faith, and Grace, were inward and ſpiritual. Again, To prove that *the Scriptures make manifeſt the Righteouſneſs of God*, thou citeſt *Rom.* 1. 17. which is thy groſs abuſe of that Scripture; for it ſaith, that *I am not aſhamed of the Goſpel of Chriſt, for it is the Power of God unto Salvation*; and *therein is his Righteouſneſs revealed from Faith to Faith, &c.* It is not ſaid, *the Scriptures are the Power of God*; for the Power of God, or Goſpel, was preached to *Abraham* before the Scriptures were written.

And to thy ſaying, *Faith hath a holy End, which it leadeth to, even the Salvation of Souls, not now in man, but at the laſt day, when our bodies ſhall be raiſed out of the duſt*, p. 123.

And where proveſt thou this Doctrine? Is not the Soul *in* man? And is not its Salvation deliverance and ſafety from ſin, wrought within by the Power and Arm of God? How doſt thou

eſſay to fruſtrate the End of the true Faith, which is Salvation; whilſt thou ſayeſt, *It leads to the Salvation of Souls, not now in man; but at the laſt day, when our bodies ſhall be raiſed out of the duſt?* And when thinkeſt thou ſhall that be? Muſt all the Saints have their Hope, Expectation, and Faith for Salvation of their Souls unanſwered till then? what is become of their Souls all this while, ſince their deceaſe, if they have not received the End of their Faith, to wit, Salvation in them? Surely, thou art yet in the duſt, and death and darkneſs have power over thy mind. or elſe thou wouldſt never ſhew thy ſelf ſuch an ignorant *Papiſt* as here thou haſt done; for thou haſt (though at unawares) run thy ſelf into rank Popery, putting *Salvation of Souls* ſo far off, till thou knoweſt not when, according to thy earthly and carnal conceits, which thou wouldeſt have us believe *for gracious Truths*, which thou ſayeſt, *Quakeriſm doth not own, unleſs in a Myſtery, to deceive.* But this is not thy firſt ſlanderous Concluſion againſt the *Quakers*, who only oppoſe the graceleſs Errors and Abſurdities of thee, and ſuch blind inſolent Oppoſers, who oppoſe the Light within, and the power of Godlineſs, as thou (*J. N.*) haſt manifeſtly done.

And now *J. N.* here follows a few of thy groſs Lyes and ſlanderous Accuſations laid down and implyed againſt us, which I return back upon thy own head.

1. THat *nothing that is of man, ſhall at the laſt be ſaved, but only the Pure Seed.* This is a groſs abuſe; for the Redemption, Reſtoration, and Salvation of the whole man, we own.

2. Falſe it is, *That our Family Preacheth and Printeth down the Scriptures, and the Commands of Chriſt, as Carnal &c.*

3. Falſe it is, *That the Scripture is not to be owned by Saints.*

4. Falſe

4. False it is, *That they bid People turn to a feigned and pretended Light, or Spirit within.*

5. False it is, *That our Family doth use the Scripture but as a Cloak, to carry on a design of darkness, when we own the Scripture in its proper place.*

6. False it is, *That the proper place of Scripture, is but to stand by us as a Stalking-Horse.*

7. A malitious slander it is, *To charge us as crafty Fowlers, with shooting the simple Soul through by deceitful darts.*

8. False it is, *That we cast behind our backs, all the Order and Discipline of the Primitive Churches of our Lord and Master.* For the Worship in Spirit, and the Living Way, which Christ set up and Consecrated, we Testifie to, and for.

9. We do not make use of either God's Word or Scriptures *in hypocrisie*; as most slanderously is implyed against us.

10. And that of bringing *a mist and fog upon the Scripture, out of the bottomless Pit, and bringing it to such a low rate by Evasions and Contradictions.* These things (*J. N.*) thou, and such peevish slanderers, are guilty of (and not we); as thy work and self-Contradictions sufficiently have discovered.

11. A gross and manifest slander it is, *That we will not own the Man Christ to be risen.*

12. False it is, *That we own not a Rising (or Resurrection of the the Dead, &c.) at the last day, according to the Scriptures.* Though not according to the unscriptural conceits of some busie Intruders or Fools, who now (as formerly) are contending and asking, How are the Dead raised, and with what body do they come? 1 *Cor.* 15. 35, 36, 37.

13. And as to these *dreadful Opinions and Delusions of not owning an Eternal Life, &c. of drawing all the glory, after this life, into a present enjoyment; and in this life to make an end of all our happiness, &c.* These are none of our Opinions, nor ever owned as Principles among us, but judged as Atheistical; and therefore are most injuriously and falsly drawn (or inferred) against us.

} But I have heard of some of the *Baptists* that have held the Mortallity of the Soul, that it dyes with the body, &c.

 14. Also

14. Alſo a falſe Inference it is againſt us, *That the Grave will be the fartheſt Journey that man ſhall go towards Eternal Life.*

For as touching the Righteous or Ranſomed of the Lord, who believe in his Light within, they own and witneſs to an Immortal ſtate, and receive Power in Him, who is the Reſurrection and the Life, over Death, Hell, and the Grave: And as we do own a Reſurrection *both of the juſt and unjuſt*, according to the Scriptures, and that *each* ſhall have rewards according to their works; ſo neither Death, nor Hell, nor Grave, nor Earth, nor Sea, ſhall detain or keep back the wicked from their juſt rewards and puniſhments due for their Iniquity, Rebellion, and Tranſgreſſions, who have rejected the Light within, and hated to be Reformed: For there is a Lake of perpetual torment for the Devil and wicked men; for the Beaſt and falſe Prophet (that War againſt the Lamb [the Light] and his followers) for ſuch as receive his Mark, and ſuch as are not found written in the Book of Life, *Rev.* 19. 20. & 20. 10. to the end. Yea, and further it is ſaid, That *the Fearful, and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyers, ſhall have their part in the Lake, which burneth with Fire and Brimſtone, which is the ſecond Death*, Rev. 21. 8. Wherefore *J. N.* and thy Brethren, take heed how you go on in your Envy, Lyes, and Slanders againſt an innocent People; but *Repent, repent*, of your wickedneſs therein, which hitherto divers of you have often appeared in, in your malicious Spirits: But the Lord will ſweep away your Refuge of Lyes, and Slanders; and he knoweth how to deliver the Godly out of temptations, and to reſerve the Unjuſt unto the day of Judgment to be puniſhed, 2 *Pet.* 2. 9.

And whereas thou *J. N.* chargeſt us with *dreadful Deluſion, as bringing all to an inviſible ſtate, — all within man; and that there is no viſible God, no viſible Chriſt, &c.* p. 133.

Anſw. Dreadful Deluſion is without any proof againſt us, — its thy own, who oppoſeſt the inviſible ſtate, and inward enjoyment of God, who is inviſible; and that which may be known of God is manifeſt within: And what Rule in Scripture haſt thou for theſe words

words [*visible God, visible Christ, &c.*] Here thou hast not squared thy Work by the Rule thou pretendest; for, is not Christ the Image of the Invisible God, *Col.*1.15. — And did not *Moses* by Faith see him that is Invisible, when he had respect unto the recompence of Reward, *Heb.* 11. And is not that recompence of reward (*viz.* Eternal Life, Peace, and Felicity) inwardly and spiritually received, by those that patiently now suffer for Christ; whose sufferings of the present time, are not to be compared unto the Glory that shall be revealed in them, *Rom.* 8. 18. But thou that art so carnally imagining, and thus shutting out the weighty things of Salvation out of man, and like the old Heretical *Egyptian* Monks, (the *Anthropomorphites*, and late *Muggletonians*) art telling of *a visible God*, and *Christ remote*, not in any; and despising the *Light within* as but *feigned*: What could we expect better from thee than such darkness, ignorance, and confusion, as hath appeared in this thy malicious, irrational Book against the *Light within*; and the Children, or Family of Light, called *Quakers*, against neither of whom hast thou urged any reason or validity, so as to disaffect any that are unprejudiced against us, but the more against thy self and them that will own thee.— Wherefore my advice and caution to all that are simply-minded, who read this, that they seriously minde and follow the Light and Unction from the Holy-One *within*, that thereby their minds may be kept out of prejudice and enmity, and over and out of the perverse wayes of imaginary conceited, dark and prejudiced spirits, who pervert the Scriptures, and deride at the Light within, and abuse the Children of it, as thou hast done: But the Truth is set over thy head, and all those of thy Fraternity, whose spirits the Devil hath inveterately set against that, which you shall one day know will be too strong and mighty for you.

Now unto the King Eternal, Immortal, Invisible, the only wise God, be Honour and Glory for ever and ever, *Amen.* 1 *Tim.*1.17.

The Baptiſt and Presbyter, &c. conjunct againſt us, to their own Disjunction and Confuſion.

OR,

A Relation of ſome *Heads* of *Two Diſcourſes* (in *London*); the firſt whereof was the 28*th* of the 10*th* Month (69.) at which *Thomas Danſon* (formerly Prieſt of *Sandwich* in *Kent*) and *William Kiffin* Baptiſt [with the Aſſiſtance of Ald. *Hayes*] joyned againſt us.

THe Queſtion diſputed on both times was,
Whether the Scriptures are the only Rule of Faith, yea or nay?
Which was affirmed by them, but denyed by us.

Now let the impartial Readers note how confuſed and contradictory they were in the management of their Affirmation:

As firſt, when we had excepted againſt their Affirmation, the particle *Only* being excluſive of any higher *Rule*; yea, even of the Spirit of Truth it ſelf, and importing the *Scriptures* as the *chief*, or *ſole*, ſingular, and alone *Rule* of Faith, *excluding* all other. Now when any of theſe our Oppoſers did at any time include the *Spirit*, or the *divine illumination* thereof in the *underſtanding* (when they had aſſerted the *Scriptures* to be the *only Rule*) this Contradiction they divers times appeared in. And *T. D.* when he could not ſtand by the Aſſertion in the terms propoſed, inſtead of the word *Scriptures*, he would have it, *The Doctrines contained in the Scriptures of the Old and New Teſtament to be the only Rule of Faith:* which he alſo could not prove according to his general Aſſertion therein,

therein; and his disserting the terms of the Question, to wit, of the Scriptures being the *only Rule*, he rendred no sufficient Reason for it: for the *Doctrines* as *contained* therein, have still relation to the *Scriptures*, which are of divers kinds; as those of the *Law*, for the *Circumcision* and other *Shadows*; and those of the *New Testament*, forbidding them. But yet, though one while the *Scriptures*, and another while the *Doctrines contained* in them, were asserted to be the *only Rule* of Faith; in Contradiction to this, he would assent to the guidance of the Spirit of God, and would include the Holy Ghost in the comfort of the Scriptures, and confess at length, *That the Scriptures, without divine illumination, are but the foundation of an historical Faith, and not a saving Faith; and that a man may believe the historical part, and not be saved; and that the divine illumination of the Spirit, is the Foundation and Rule of saving Faith.*

Observ. Mark, Here is a Foundation, or Rule of the Spirit assented to above the Scriptures: If the divine illumination of the Spirit, be the *Rule* of the *Understanding*, the *Rule* for *Conviction*, and consequently the *Rule of Faith*; then the Scriptures are not the only Rule. And *T. D.* granted, *That the Scriptures are not the Rule of Conviction for those that denied their divine Authority, it being but a begging the Question, to argue from Scripture for the Conviction of such, &c.* Therefore it follows, that the inlightning of the holy Spirit, which is able to convict Gain-sayers, is *a Rule* above *the Scriptures*, which therefore are not the only Rule.

But *W. Kiffin* (to prove their first Assertion, so much confuted by *T. D.* himself) told us, That *the Director and Rule to Faith and Salvation, were two distinct things; as the Way to* Bristol, *and my Director into the Way*; and *that the Scriptures are the only Rule and Way in which we are to walk, and the Spirit of God is the Guide and Director, &c.*

Answ. To this he was Answered, That Christ is both the *Leader* and *Director* into the way of God, and *the Way* also; and that we are to walk in the *Spirit*: and therefore his asserting that *the Director is not the Way*, in this Instance against the Spirit being the Rule, is all one as to say, Christ cannot be the Way, because he is the Guide; which is contrary to his own Testimony. And

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while *W.K.* did ſtate *the Way* and *Rule* as the ſame, or equivolent, he manifeſtly ran to his own confutation; Chriſt Jeſus and his Light being the Author of Faith, and only Way to Salvation.

As to the Queſtion [*If the Scriptcres come where men queſtion them, or their Relation of thoſe Miracles or Works of God's Power, &c.* which *T.D.* argued as ground or matter of Conviction, &c.] How ſhall ſuch be Convicted by that Relation which they queſtion, without the Living Evidence of the Spirit?

T. D. replied, *Would you queſtion whether there were ſuch a man as King* Henry *the Eight? &c.*

Anſw. This is not an Anſwer to *the only Rule of Faith*, and proves no farther than a traditional Faith; and by this, it appears what is the nature of theſe mens Faith, and how weak; for they did not know that there was a King *Henry* the Eight by divine illumination; and ſure the Spirit and Power that gave forth the Scriptures, hath an influence upon the underſtandings, and opens the Holy Scriptures where it is ſubmitted to within. His Inſtance of King *Henry* the Eight, was a very mean and pitiful one in this caſe, to anſwer the Ground and Rule of true and living Faith, which is the Gift of God, and whereof Chriſt is the Author. Farther, Mark what corrupt Doctrines and Extravagancies the ſaid *T.D.* runs into againſt the univerſal extent of the Spirit of God, and ſufficiency of his Light, having granted or ſuppoſed many places in the World where there is neither Bible nor Miniſter to Preach; he proceeded as followeth.

T. D. *I ſay, that God ordinarily doth not by his Spirit immediately reveal the Doctrines contained in the Scriptures* (meaning without them) *His Spirit doth not go into the fartheſt parts of* India, *where the Scriptures are not; the Spirit of God doth not go into the remoteſt parts of the World: We ſuppoſe there are ſome places where there is neither Bible nor Miniſter; I do not underſtand any ground that the Spirit in thoſe places doth immediately reveal thoſe things, &c.* p. 9.

Anſw. 1. See if this be not a limitation put upon the Spirit of God, and a denial of its alone ſufficiency to teach or reveal all Truth without the Scriptures; And how this man ſuppoſes that there are remote places *where the Spirit doth not come*, which is contrary to plain Scripture: Whither ſhall a man go from the Spirit,

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Spirit, or flee from the presence of God? see *Psal.*139.7,8,9, 10. for his Presence fills Heaven and Earth.

2dly. Supposing that in some places they have neither the Scriptures, nor their outward Preaching; it were a sad sentence to conclude them all in a state of Damnation for want thereof; and to conclude, that therefore God doth not afford them of his Spirit or Light, to be an inward Rule of their Faith without the Scriptures: What cruelty doth this charge upon God against his Creatures? And what a narrow limitation doth this put upon his Spirit, to allow him his path but only where the Scriptures are? Or *Presbyterian* or *Independant* Teachers, or such-like, go? What a pitiful narrow Spirit and Principle is this among them? And had not those Gentiles (spoken of *Rom.*2.) those things contained in the Law, written in their hearts, when they had not the Law or Scriptures outwardly? And were they not either accused or excused before God by his Law written in their hearts?

T.D. *They not walking up to the Light they had, was the cause of their Condemnation, and they were left without excuse.*

T.D's [Contradiction] —*But it was not sufficient to lead them to Life or Salvation,* —*it was a Natural Light, &c.*

Answ. Then from this it follows, That all was a case whether they walked up to the Light they had or not, they were like to be Condemned, do what they could (a sad Doctrine, charging God with no less than Cruelty and Injustice); then for what Reason was the Light given to them? and what was God's End therein, if it was insufficient? How should they be left without excuse? And for what end were they brought into the world, if a capacity of Salvation was not afforded them? As to his calling it *a natural Light*, what rule hath he in Scripture for so calling it? For the Law in their hearts was *spiritual*; and it's said, *When they do by Nature*, it is not said, *By a Natural Light*; and what Nature was it, by which they obeyed the Law of God in the heart? Surely it was not a Nature repugnant to the Law.

And when I demanded of these men, to produce us that Scripture that saith, *The Scriptures are the only Rule of Faith*, and it shall end the Controversie.

Ald. *H.* Anſw. *I will, in the laſt of the Revelations, If any man ſhall add to this Rule, &c.*

Obſ. Here he was miſtaken, for it is not ſaid, *this Rule*, but *theſe things, &c. the words of the Book, &c.* ſee *Revelations* 22. 18, 19.

T. D's Arg. *That which the Scriptures direct to as the Rule of Faith, that is to be the only Rule: But the Scriptures direct to themſelves. Ergo.*

Anſw. The firſt part I own; that which the Scriptures direct to is the Rule, and that is the *Light within*; the Spirit or Unction from the Holy One, 1 *Joh.* 2. that gave them forth; therefore I deny that the Scriptures direct to themſelves as the only Rule.

T. D. *That the Scripture directs to its ſelf as the only Rule (and no other) I prove from* Joh. 5. 39. *Search the Scriptures, &c.*

Rep. Chriſt did not ſay the Scriptures were the only Rule, but rather reproved theſe unbelievers (whom theſe men reſemble) in theſe words, *viz. In them* (to wit the Scriptures) *ye think to have Eternal Life; and ye will not come to Me, that ye might have Life*, verſ. 40.

T. D. *The more ſure word of Propheſie*, 2 Pet. 1. 19. *was the Scriptures, &c.*

Rep. Here he hath confounded and perverted the Scriptures, as if the word of Propheſie, and the Writings, and Propheſies were all one; and as if it were to be read, *Ye have more ſure Scriptures of the Prophets*; whereas they were not more ſure than the Scriptures of the Apoſtles; and the word of the Propheſie (or Holy Ghoſt that moved in the Prophets to ſpeak or write Scripture) was before the Propheſies of it (or the Scriptures) were written; the Word came to the Prophets before they Propheſied, it was in their hearts, and the ſame Word now appears in many as a Light ſhining in a dark place, whereunto ye ſhall do well to take heed until the day dawn, and the Day-ſtar ariſe in your hearts, 2 *Pet.* 1. 19.

Obſ. So this Light *within* was in all Ages (and ſtill is) the moſt abſolute, perfect, and univerſal Rule to all the Righteous, who believed

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believed in the Light, and were the Children of the Day, where God hath appointed the Great Light of Himself, to *Rule* His People in Faith and Practise.

At the Second Discourse which was the 20th of the 11th Month, 1669. *Will. Kiffin* and his Brother *Jeremiah Ives*, with some others appeared against us: Some of their Contradictions follow.

W.K. THe *Scriptures are the only Rule of Faith* (from 2 Tim. 3. 15, 16.) *the Spirit considered as a Rule, is absolutely excluded, but as a Director, as my Way and my Guide are distinct, &c.* (as before.)

Obs. First, This Scripture cited by him, proveth not his Assertion; to wit, *That the Scriptures are the only Rule.* Secondly, His so absolute excluding the Spirits Rule is contrary to this Scripture, which saith, *All Scripture given by inspiration of God, &c.* (the particle *is* being added.) Here the Inspiration of God is owned to give Scripture; as also it's the Man of God that knows the use thereof, who doth not exclude Divine Inspiration, or the Holy Spirit from being his Guide, Rule, and Way, for he *walks* in the *Spirit:* So that if *Rule* and *Way* be one and the same, as here they are rendered, that which is the only Way to Life and Salvation, must needs be the only Rule; and surely neither Christ, nor his Light, or holy Spirit *within*, must be excluded from being this Way in which we are to walk.

And now mark how *Jer. Ives* (coming into the Meeting, after his Brother *W. K.* had thus absolutely excluded the Spirit) did positively contradict him.

Jer. Ives. *Our saying the Scriptures are the only Rule, doth not exclude the Spirit, or the Spirit's Illumination, the Scriptures including*

ding the Spirit, are the only Rule, &c. that is our meaning.

Obſ. See how manifeſtly they have contradicted one another; here the *one* wholly excluding the Spirit as a Rule, and the *other* including it: But this *Jer. Ives* was not aware of his Brothers having excluded the Spirit before he came in; upon which we urging them to confeſs their Error and Contradiction: *Jer. Ives* endeavoured to ſalve up the buſineſs as well as he could, (ſaying, *We are reconciled*) And in order thereto he proceeded thus, *viz.*

J. I. *Our ſaying the Scriptures are the only Rule, does not exclude every thing elſe (or the Spirits Illumination) from being a Rule; any more than to ſay, God Only hath Immortality, doth exclude all elſe from having Immortality, &c.*

Obſ. Still he could not hide himſelf from contradicting his Brother *W.K.* and the terms of their own Queſtion; For if the Spirit's Illumination be included (as in *Rule*) then to ſay, the Scriptures are the *only Rule* of Faith, is not true; and wholly to exclude the Spirit *as a Rule*, is erroneous: And to inſtance in this caſe, That God *only* hath Immortality, which is dwelling in the Light, 1 *Tim.*6.16. Was this a fit compariſon for their Aſſertion *of the Scriptures being the only Rule?* For, hath not God Immortality above and before all others? And hath he not it only dwelling in the Light? And have any it out of him, or out of his Light? But hath he it not only as more eminently and above all others? As he is the *only* Wiſe God, the *only* Potentate, King of Kings, and Lord of Lords, 1 *Tim.*6.15. where [*Only*] is both uſed in a moſt eminent ſenſe, and excluding all others from that eminence. And if in this ſenſe (according to *Jer. Ives* his Inſtance) the Scriptures be taken as the moſt eminent *Rule*, before and above all other *Rule*; what is this but to ſet the Scriptures above the Spirit that gave them forth? and above all Divine Illuminations? (although without it the Scriptures cannot be underſtood) which is as much as to ſet them above God and Chriſt. And yet *Jer. Ives*, in Contradiction to their own Aſſertion, granted, That *they did not intend that none have Faith but they that have the Scriptures (ſome may have Faith who have them not, &c.)* It follows therefore, that that [*ſome*] have the Rule of Faith without the Scriptures. See what a deadly blow he hath given to his (and their) own Cauſe?

Jer. Ives:

Jer. Ives. *God doth not require any thing to be believed (as a Point of Faith) or to be practised as a Duty, for which there is not a Rule laid down in the Scriptures; and that there is not any sin committed but what is there mentioned; there is no sin that I commit, but I may correct it by the Scriptures, &c.*

Obs. See how both these passages do egregiously vary from the state of the Question, and their general Assertion before; Of the Scriptures being the *only Rule* of Faith. For *a Rule in the Scriptures*, and they to be the *only Rule*, are much different. And however, if it were granted (which 'tis not) That God doth not require any thing to be believed, &c. or practised as duty, for which there is not a Rule laid down (which imports a particular Rule or measure specified for every particular point or practice, or else not to be believed nor practised) then it follows, That if there be not a particular Rule in Scripture to prove, That *the Scriptures are the only Rule of Faith*, nor which so saith of them; We are not bound to believe these men's Assertion therein as any Point of Faith, for God doth not require us to believe it, however they contend for it, and would impose it upon our Faith.

But further, 1. If by *a Rule laid down*, it be intended that there is a particular *Rule*, Command or Precept specified, exactly to measure every particular duty or thing to be believed or practised by all Christians (as there are many express Commands and Precepts expressing the particular duty, and forbidding the offence;) this is not so expressed under a general Command (nor yet proved) as *Jer. Ives* endeavoured; as when I put the Question, *viz. Whether God doth not (or may not) by his immediate Power, in these dayes, raise up and Commissionate Prophets to declare peculiar Messages to particular Places, People, or Governments, yea or nay?*

To this *Jer. Ives* granted, That God might (for any thing he knew) do so: But suppose there may be Prophets now, sent with immediate Commission to a particular Place, *as Rome, &c.* (said he) *The Scripture hath a Rule in it, that such Prophets ought to obey their Master; and that the Scripture commands to hear Christ in all things, and not to quench the Spirit nor despise Prophesie, &c.* (Thus far *Jer. Ives.*) — But while he cannot prove that all those things are particularly prescribed in Scripture, which they are to hear

and

and learn of Christ, and which are to be prophesied: but hath granted the contrary (to wit) *That there may be immediate Commissions and peculiar Messages from God to particular Places, &c.* (suppose *Rome*, or *London*) which are not particularly specified in Scripture (however Christ is to be heard in all things, and his Spirit not to be quenched) —— Therefore it follows, that the Scriptures are neither the Rule of those Prophets Faith, either for such their Commission or peculiar Messages, for they have neither from the Scriptures, but immediately from God: (And therefore if they should go to question their Commission, and try such their Messages by the Scriptures, and not find them there, this would argue unbelief, and cause disobedience) whereas their particular Commissions and Messages, are evidenced to them by the Spirit and Power of God (whether it be by Vision or Revelation) which is the immediate Object, Rule, and Foundation of their Faith therein.

2dly, And in our dayes there hath been such Prophets raised up, both to this Nation, and City of *London*; witness *Humphry Smith's* Vision of Fire to *London*; *Jo. Rance* his Prophecy in Meeter (before the Contagion) of the great Wo and debacement of *London*; *T. Ibbot's* Vision of the Fire; which he came to proclaim, and went through the Streets as a sign thereof (and of the great Distraction upon it) the day before it broke forth: (But *W. K.* his surmise, or *may be* that these might have *a hand in it*, was malitious and wicked, as divers present took notice.) Yea, many more have truly foretold of the Judgments and Calamities of this Nation and City; and it would be voluminous to repeat what hath been truly foretold by divers of the Servants of the Lord, concerning *O. C.* and those persecuting Professors that persecuted us in his Name (and what's yet to come upon the Persecutors who follow their steps) and of the Confusions that his Priests, and those persecutors of the Innocent, would fall into (as also the temporizing of many of them) which is manifest both upon many of the *Presbyterians*, *Independants*, and *Baptists* at this day; whose insatiable enmity is still continued against us, though they be confounded among themselves; and their horns broken, that they cannot push as formerly.

3dly

3dly, As the Scriptures are not the Rule of Faith, nor is there a particular Rule therein for every individual motion or action; ſo are they not the ſole Rule of diſcovery of ſin and evil in men particularly (though they witneſs againſt all ſin.). —— Nor are they the immediate, or original Obligation upon the Conſcience to Righteouſneſs or Duty in the ſight of God; for it is the Light of Chriſt within (that immediately opens an inward eye) that diſcovers to men their particular ſins and guilt; and that immediately obligeth to Righteouſneſs (and did ſo oblige man in the beginning before it was ſo written in letters) becauſe of God, who both telleth unto man his thoughts, and what he ought to do as his duty; And, *whatſoever makes manifeſt is Light; all things that are reproved, are made manifeſt by the Light*, yea, by that Light which Chriſt giveth, *Eph.*5.13,14. Howbeit, every one that doth evil, hateth the Light; neither cometh to the Light leſt his deeds ſhould be reproved: but he that doth truth, cometh to the Light that his deeds may be made manifeſt, that they are wrought in God, *Joh.* 3. 19, 20, 21. So that it's evident, the Light is that Rule that tryes and manifeſts all things; and this was before the Scriptures, and is where they are not. Many over-look (and will not ſee) their own evils, though they read thoſe very Scriptures that teſtifie againſt them: but if they turn to the Light of Chriſt *within*, it will make them manifeſt, and bring them under a ſenſe of their own guilt therein, that they may repent and ceaſe from ſin, and ſo receive remiſſion.

4thly, And now, as for this great Point or Article of our preſent Oppoſers Faith (*viz.* That the Scriptures are the *only Rule* of Faith, —— the Spirit being abſolutely excluded as *a Rule* by *W. K.*) It is to be noted, that ſince *Jer. Ives*, in a Letter to me ſaith, *viz. Though I might own this Queſtion in their ſenſe, yet I never owned it in their words, &c.*

Whereby the *Reader* may ſee, That *Jer. Ives* upon a more deliberate Conſideration, hath diſſerted his Brethrens Cauſe; he perceiving (as it ſeems) that they cannot maintain the Scriptures to be the *only Rule*. But 1ſt. where he ſaith, *He might own it in their ſenſe*; this is not true: For his ſenſe of owning it, was, That he did not exclude (but included) the Spirit: But his Brother

Kiffin's

Kiffin's ſenſe was abſolutely to exclude the Spirit as *a Rule*; ſo their ſenſes herein abſolutely oppoſed each other. 2dly, His ſaying, *He never owned it in their words*; is as falſe (however he now evades or diſowns it) for many Perſons of Credit that were preſent, can teſtifie (as alſo the Relation of the Diſcourſe, taken by an expert Short-writer) that he did own the Queſtion (whether the Scriptures are the *only Rule*) in theſe their terms for ſome time, however now he would acquit himſelf of it; and thereby has failed his Brethren, and broke the neck of their Cauſe.

Theſe few *Queſtions* are for *W. Kiffin*, and the reſt, who own him in his Principle.

Queſt. 1. *BY what Rule would you have us believe you, when you ſay the Scriptures are the only Rule of Faith and Practice, and abſolutely exclude the Spirit as a Rule?*

2. *Whether any can truly know and believe the Scriptures, without having their underſtandings divinely enlightned by the Spirit that gave them forth, yea or nay?*

3. *Is not the true beginning of Believers, in that Spirit? In order to Righteouſneſs, Life, and Salvation?*

4. *Do you own the immediate Teaching of the Spirit, or divine Revelation to be attainable in theſe dayes? Or,*

5. *Can any come truly to know the true God, or Jeſus Chriſt, without immediate Revelation?*

6. *What is the key of true knowledge?*

7. *What was the Rule of* Abel, Enoch, Abraham, Moſes, *&c. their Faith before the Scriptures were written?*

8. *Do you think the Spirit is to be received in the Scriptures? Or, that the Letter and the Spirit are inſeparable, yea or nay?*

9. *What Rule would you make uſe of, for the Conviction of thoſe that either oppoſe the Divine Authority (ſuppoſed) or Tranſlation of the Scriptures, ſeeing ſuch cannot be Convicted by the Scriptures themſelves?*

10. *What*

10. *What was that Measure and Rule whereunto the true Ministers and believing Gentiles had attained, which they were to walk by, mentioned,* 2 Cor. 10. 13, 15. Phil. 3. 16. Gal. 6. 16. *was that Rule the Scriptures of the Old and New Testament, or Bible, yea or nay?*

Here follows a few *Doctrines* asserted by one —— *Wheatly* at *Lambeth*, in a Book directed in Manuscript to one Mr. *Cox* (as he calls him): this *Wheatley* seems to be a Brother of these *Baptists*, by his opposing the *Light within*, and pleading for their outward Forms, and their Water-Baptism, from the Example of Christ's going down into the Water to be Baptized of *John*.

Wheatley his Doctrine, *viz.*

DO not blame the Devil to exclude the example of the Children of God, if he can by any pretence; do not blame the Devil to perswade men to trust to the Light within, &c. pag. 4, 5.

Answ. However this man seems to be a Friend to the Devil, in that he exhorts not to blame him, he is grosly mistaken in saying, *The Devil perswades men to trust to the Light within*; for the Devil, and such his Instruments, perswade men against the Light as much as they can; for his Kingdom is held up in the dark, and his way is darkness it self, wherein his Followers walk, who will not bring their deeds to the Light, lest it should reprove them; but the Light of Christ in every man, and the sufficiency thereof, and the Scriptures of Truth which testifie to it, we bear Witness unto; and against both the Devil and this Opposer, and against

all such as are in the same spirit of darkness and enmity with him and the Devil, who oppose the True Light.

And he that saith, The Devil perswades men *to trust to the Light within*; he hath highly advanced the Devil, and conferred as much dignity upon him as the *Ranters*, when they have told us, *That the Devil is Gods good Servant, his faithful Servant, &c.* This is like his blasphemy who setteth the Devil in the place of God's faithful Servants and Ministers, whose work it was to perswade men to his Light within; but both the Devil, and Ranters, are enemies to the true Light within.

W's Doct. *There may be a Light amongst men and not within, for Jesus Christ said to the Pharisees, the Kingdom of God was within them; when indeed it was but among them,* (saith he); And to prove it, he citeth *Luke* 17. 22.

Answ. See how he hath proved the Light *not* within, *viz.* The Kingdom of God *was within* the Pharisees; Christ saith, It *is within*; but this Man saith, *Not within*: Shall we believe Christ or him? But as if he would plainly let us know how he is set to oppose Christ, after he hath told us, That Jesus Christ said, *The Kingdom of God was within them*; In Contradiction to Christ, he saith, *When indeed it was but among them*; and this to prove the Light *not* within. It is no marvel this man sets himself to oppose Christ's Followers and Servants for asserting his Light within, when thus he opposeth Christ himself, for saying, That the Kingdom of God is within; but this man saith it was *not within*, it was *but among them*. Now then here is the case and state of the Controversie; Christ and his Followers do bear witness to the Kingdom of God, and his Light *within*: But the Devil and his Followers, strive and war against the Light and Kingdom of God *within*, as much as they can; the Devil he hath blinded their eyes from seeing the Light: he hath made fools, vassals, and slaves of them to do his drudgery, to shew their enmity, and vomit out their shame and principles of darkness against the *Light within*. Oh! how hath the Devil deceived such wilful Opposers and Unbelievers?

W's Doct. *If God, and Christ, and Holy Spirit be within them, then there is none above them; Is not this spiritual pride? &c.*

Answ.

Answ. No: it was not spiritual pride in the People of God, and Followers of Christ, to witness God and Christ to dwell in them; neither did this argue at all that God and Christ were not above them; for, *God is above all, and through all, and in all his own*, Eph. 4. 6. And he that dwelleth on High, and inhabiteth Eternity, dwells with such also as are poor in Spirit, and tremble at his Word. Oh! how ignorant are these Opposers of the Scriptures, and of the Power of God?

W's Doct. *I do believe, That essentially from Eternity, the Scripture was as really God, as a man's mind is himself, before it is revealed; so before that Spirit that proceedeth from Father and Son, gave forth the Scripture, the Scripture was really God. Can the Quakers shew you, That Christ the Word is not Scripture, &c.* pag. 17. Thus far his Assertion.

Answ. Let this be kept on Record for his Brethren to peruse, and for all other that reade this to judge of, *that the Scripture was really God from eternity*, yea, and that *essentially*; as much as to say, *the Essence of the Scripture is the Essence of God.* What say you *Baptists* and Professors? do you own this doctrine? If you do not, then give forth your Testimony against him and it, and correct and stop such *Novices* and ignorant men amongst you from medling with Controversies, and from scribling their Confusion and Blasphemies against us: For, do you own that the Scriptures are God? or, that the Scriptures made all things? Or, when you carry a Bible in your pocket, do you carry God and his essence there? Is not this *Rantism* in the highest, that your Brother hath affirmed? and doth it not tend to lead into *Atheism?* let Truth in all judge. Many of this Opposers Impertinencies, gross Lyes, Slanders and Abuses against us (called *Quakers*) in his Pamphlet I here pass by; my recital of these few passages of his, being, that the rest of his Brethren may take notice thereof, and be cautioned not to suffer enmity and darkness to lead them to war against the Light and its Children, as too many have done, lest that shame and confusion of face (instead of Justification and Peace with the Lord) be their reward.

Here followeth a Copy of the Baptists Bill of Excommunication.

VVEE the Church of Christ, meeting near *Bow*, of which you *Hester Bird* were once a Member, Do by these presents, signifie and declare, That you have turned out of the right way of the Lord both in Doctrine, and Practice, *viz.* Departing from the Foundation, Doctrine of Justification by Grace; From the Resurrection of this Body; The Personal coming of the Lord Jesus; And the Holy Ordinances of Christ, *viz.* Baptism, Communion of Saints, and the Lords Supper: And you having been by Us, or some of Us, Admonished; and remaining *Incorrigible*, WEE do hereby declare, That you are gone out from Us, because you were not of Us; having rejected the Word of the Lord and Us his People, WEE also do reject you, according to the Sentence of the Lord, expresst by the Apostles in these Scriptures mentioned in the Margent.

Jer. 8. 8, 9.
1 *Joh.* 2. 19.
2 *Tim.* 2. 17.
1 *Tim.* 1. 20.
Acts 3. 22, 23.

Signed in the Name, and by the Appointment of the Church, the 17*th* of the 7*th* Month, 1669.

George Barrett.
Benj. Dennis.
Edw. Annesley.
Rich. Mathyson.
Ralph Chapman.

Here

Here followeth a Copy of the said *Hester Bird* (now *Hester Andrews*) her Answer.

GEorge Barret, Benjamin Dennis, *and the rest concerned*; *I do not own you to be the Church of Christ as you call your selves: For the true Church never gave out such a false Bill of Excommunication as you have against Me*; *therefore your pretended Authority therein I deny. Whereas you falsly charge me with turning from the Communion of Saints*; *I have sensibly known and felt the Communion of Saints, blessed be the Lord, since I have been from amongst you. As to the Personal Reign of Christ, I never owned it when I was amongst you*; *but his Spiritual Appearance I am a witness of. Your outward Bread and Wine satisfies not the Soul*; *I have had more peace when I did not touch your Shadows, than when I did. As to the Water-Baptism, I never found any thing in it, I was the same when I came out as when I went in*; *Blessed be the Lord, I have known one Baptism, the Baptism of Christ, viz. being Baptized with the Holy Ghost and with Fire*; *for he will throughly purge his Floor. As to departing from the Foundation, Doctrine of Justification by Grace, as you falsly and slanderously charge me*; *I know the Foundation of God standeth sure, and another Foundation can no man lay than that is already laid, which is Christ in us, which is the Hope of Glory, by whose Grace I am Justified freely*: *and this I find to be the Doctrine of Christ, and his Ministers, which I own.*

A Word from the Lord unto you, That you would come out from among your dark Customs of this World, and come to the Appearance of Christ in you,

As to your Excommunication, it's known I came from you some years ago; *take heed your Censure falls not on your own heads*: *but it shews of what spirit you are.*

Your

Your charge of departing from the Resurrection of this Body, as you state it; Its neither truth nor sense, nor have you told me your meaning: For, what Resurrection and Body have I come to, that I have departed from: Howbeit the Resurrection I believe according to the Testimony of Christ and his Ministers; see Joh. 11.25. 1 *Cor.* 15. 42. to the end: And Christ's Answer to the Saduces, *Mat.* 22.29,30.

H. A.

A few brief *Observations* on the *Scriptures* in the Margent of the *Baptists* Bill (or rather *Bull*) against the said *Hester Bird*, alias *Andrews*; which they have perverted and misapplyed: As,

First, That of *Jer.* 8.8,9. was against the Rebellious *Jews*, who were backslidden, and knew not the Judgment of the Lord, and had rejected his Word, who were all given to Covetousness, and to deal falsly, from the People to the Priest, *vers.* 7,10. None of which Evils have these angry *Baptists* proved against this Person whom they have Rejected, or Excommunicated; for she did first reject them, as she was perswaded she had good reason for; and that therein she did not reject the Word of the Lord, but such as have rejected it, whom she denyes to be either Called by Christ to the Ministry, or to be of his Church.

Secondly, That, 1 *Joh.* 2. 19. was against those Antichrists who went out from the true Apostles, and Church: where *note*, these *Baptists* have neither proved their Call to the Ministry, nor themselves to be either true Apostles, or a true Church;

nor

nor yet Convicted this Woman to be such an one mentioned 1 *Joh.* 2. 18, 19. for she is now directed to (and owneth) the *Unction* within from the Holy One, which preserves out of Antichrist's Delusions, Lyes and Deceits, &c. which if she continues in, and obey to the end, she shall continue in the *Son*, and in the *Father*, and not deny Jesus Christ, or the Father, as the Antichrists did, *vers.* 22, 23. But this *Anointing within*, these *Baptists* have never turned People unto, that they might follow and obey it in all things; for they impose upon People their own Practises, without the immediate guidance of the Spirit: And therefore this Woman hath cause for ever to bless the Lord that she turned from them, if she continue in this *Anointing within*; which is true.

Thirdly, As to that, 2 *Tim.* 2. 17. & 1 *Tim.* 1. 20. These concerned such as did blaspheme, and used profane and vain bablings; of whom was *Alexander*, and also *Hymeneus* and *Philetus*, who said, *That the Resurrection was past already, and overthrew the Faith of some*: But no such thing as vain Bablings, Blasphemy, or saying, *That the Resurrection is past already*, have these *Baptists* proved against this Person whom they have Excommunicated: And therefore it is,

1st. A great sin in them thus to misaply the Scriptures against such as they were never intended. And,

2dly, A great presumption in them, to assume an Authority from the Apostles words, 1 *Tim.* 1. 20. to deliver up to Satan, when they have no Commission, Power, or Authority given them of God so to do, as the Apostles had, &c.

3dly, What great folly and madness do they shew and bewray, in Rejecting, Excommunicating, or Delivering up to Satan, such as have before rejected and denyed them, and refused to have any Communion with them, as this *Hester* for some time hath; for such as were rejected and cast out of the true Church, they were either such as would have continued among them in scandalous Practises, as Fornication, &c. 1 *Cor.* 5. Or, 2dly, Such false Brethren, as by Blasphemies,

or

or Hereſies, troubled the Church, and would have ſown Sedition and Strife amongſt them; for Teſtimonies in truth (againſt ſuch) we own.

Fourthly, As to that of *Acts* 3. 22, 23. It's on the behalf of Chriſt, that great Prophet, whom every one ought to hear in all things; And it's ſaid, *Every Soul that will not hear that Prophet, ſhall be deſtroyed from among the People, &c.* Now it is not every Soul that will not hear you *Baptiſts* (and come under your Water and Ordinances, as you impoſe them) that muſt therefore be deſtroyed, however you pretend to deliver ſuch to Satan; but every Soul that will not hear Chriſt, that great Prophet of God in all things, that Soul muſt be cut off: And can you ſay that you have ever heard the Voice of Chriſt, who pretend your ſelves to be his Church (which we both deny you to be)? As alſo, we deny that you have any Call from Chriſt to the Miniſtry. Do you judge that none hear his Voice but ſuch as you plunge in Water? And that all muſt be condemned who cannot own you in your impoſed Shadows, called Ordinances, upon pretence of the Scripture being your *only Rule*? when you never yet did either prove or demonſtrate that ever you heard the immediate Voice of Chriſt, or had a Call from him for your plunging People under Water (which is but a Shadow) Much leſs can we believe that you hear him in all things elſe, which you practiſe and impoſe; for Chriſt is the Life and Subſtance, and they who hear him in all things, receive Life, and the One Spiritual Baptiſm, which yours is not.

John

John Newman set against himself:

HIS

Book and corrupt Principles being *Answered* by *John Newman* himself. His Principles and Contradictions are Collected and set opposite in his own words, and the Pages of his Book cited where they are, and briefly Noted, and Annimadvertized upon particularly, as followeth.

Whereto is added,

Tho. Danson, W. Kiffin, and *Jer. Ives* their Contradictions.

[*J. N.* his Contradictions.]

THE *Scriptures of the two Testaments is properly and principally called the Word of God, and that distinct from Christ* [This is asserted above twenty times over] *Pages* 3, 4, 5, 7, 8, 9. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 22, 42.

Jesus Christ in Scripture is stiled the Word of God, a Name that's given to him, his Name is called The Word of God, Rev. 19. 13. [but then again to shufle off this, *J. N.* adds] *Christ is not alwayes really that which in Scripture he is called — comparatively — He is called a Door, a Vine, &c.* pag. 3, 46, 47, 49.

Animadversion.

Surely the holy Men who spake and writ Scriptures from the Spirit of God, knew how to speak properly and truly, better than *J. N.*

who in effect reflects on them all, as for speaking improperly; (what bold presumption and pride is it in him?) when they called God, or Christ, or his Name, the *Word*; and said, In the beginning was the *Word*, *&c.* Therefore Christ was principally the Word; for the Scriptures were not in the beginning: nor do they any where call themselves the Word, as improperly *J. N.* doth: For *Scriptures* signifie *Writings*: And is not Christ really the Door (in the sense intended) to them that enter in by him? Howbeit he was really the Word, before his Name was held forth in the many Parables.

[*J. N*'s Contrad.]

The Scriptures of the two Testaments, in which is contained the Will of God, properly and principally the Word, &c.

Or Way of God, in which is contained the will of God, p. 5.—*The Prophet saith, God's Word is a Lanthorn to his feet, and a Light unto his paths*, Psal. 119. 100, 105.

Animad.

Christ is the Way, the Word, and Light, and not the *Writings*, they are not *Christ*: And the *Word* that was a Lanthorn and Light to *David*, was within him before he wrote the words, and when much of the Scriptures of the two Testaments were unwritten; And said he, *I have hid thy Word in my heart, that I may not sin against thee*, Psal. 119.

[*J. N*'s Contrad.]

The Scriptures of the Two Testaments, principally called the WORD, distinct from Christ.

God's perfect Way enlightned David, p. 4. *and this is called the Word*, Psal. 18. 28, 30. *Thou wilt light my Candle, the Lord will enlighten my darkness.*

Animad.

God's perfect enlightening Way and Word, and the Light and Candle of the Righteous, which was Spiritual, Living, and Powerful, was before the Scriptures were *written.*

[*J. N*'s Contrad.]

The Scriptures principally called the Word.

The words that God hath spoken by his holy Prophets, blessed Son, and Apostles, p. 3.

Animad.

Animad.

Is there no distinction between the *Word* and *words*? In the beginning was the *Word*; but since, were the *words* spoken, and *Scriptures* written. Besides, the holy Prophets and Apostles who preached the Word from the immediate Power of God, were living witnesses of what they spoke; and their Ministry was attended with the same Power, and the *plain Evidence* of the *Spirit* went along with it, which was more than barely the *writings* received by tradition.

[*J. N*'s Contrad.]

The Commands of God in the first Testament, or Scriptures of the Prophets—the Word, p. 7. *I shall labour to prove, That the Scriptures of the new Testament is also called the Word—distinct from Christ.*

The Teaching and Preaching Jesus Christ according to the Scriptures, is called the Ministry of the Word—is stiled—is called the Word of God, Act. 4. 25, 26, 27. & 5. 45.

Animad.

The *Word* was in the beginning before the Commands, Words or Writings were given forth; the Commands are called *words* that God spake. Is not there a manifest difference between the *Word* (that made all things) and the *words* spoken, or writ? As also between the Ministry of the Word (which is the preaching Jesus Christ) and the Writings of the Two Testaments? which this ignorant man makes no distinction between; for was not the Apostle *Paul* a Minister of the Word, though not of the Letter? Did not he distinguish between them? which this confused Opposer hath not done.

[*J. N*'s Contrad.]

The Scriptures in which is contained the will of God, in order to man's Salvation, is properly and principally called the Word — and not Christ. —There are a People labour to blind this truth, by affirming that Christ is the Word of God, and not the Scriptures; for they say, The Scriptures are the Sayings, or the Words

I shall freely grant, That Christ is called by this Name, the Word *of God; — Christ being the* Word *of God,— — Christ may be said to be in men, — He may be called the* Word *of God, because he will be that dreadful Executioner; —By the Word of God's Eter-*

Words of God. —— *Christ cannot be understood to be the Word of God,* —— *whereas some do affirm Christ to be the VVord of God:* —— *Such an Assertion would make Christ a Monster, rather than a compleat God, and Man, &c.* p. 12, 13, 15, 17, 17, & 49.

nal Power, &c. — *He shall by by the Word of God slay all his enemies;* — *in this he may be truly* called the Word of *God,* p. 14, 46, 47.

Animad.

Thou art a blind Opposer, who perverts and darkens Truth with thy monstrous prejudice, who denies Christ to be the Word of God; and blasphemously sayest, Such an Assertion would make Christ *a Monster, &c.* Yet for all this, thou shalt freely grant *Christ* to be called *the VVord*, yea, *the VVord* of *God's Eternal Power*: doest thou herein make him a Monster? And did not the holy Men of God call him the Word? And did they blind the Truth, or make a Monster of Christ, supposest thou? Must we reject their Testimonies as improper and monstrous, and believe thine as only proper, which is so repugnant to the Scriptures, which are the Writings, that do contain *sayings* or *words* of God, which to affirm is no blinding of truth? And where provest thou these words in the Scriptures, That *the will of God is contained in them?* Is not the will of God Infinite? and the Heaven of Heavens cannot contain God. So take thy Contradictions back again, *viz.* That *to affirm Christ to* be *the Word of God, is to make him a Monster:* — (yet) *I shall freely grant Christ is called the Word of God, the Word of God's Eternal Power.*

[*F. N's* Contrad.]

The Scriptures properly and principally called the VVord.

The Word of God therein contained —— *Or the Teachings therein contained* —— *The Will and Mind of God contained in the Scriptures,* p. 19, 45, 49.

Animad.

See the Contradiction and falshood of these; for one while to say the Scriptures are the *VVord*; another while, *they contain* the Word and Mind of God; these are different: and thou mightest as well say that God is contained in the Scriptures, as to

say,

say the Word, and his Mind, and Will is; and so grosly go to circumscribe and limit him who is Infinite and unlimitable, who is the Eternal Word.

Mark also how *J. N.* his Doctrine (of the *Scriptures being principally called the VVord*) is absolutely confuted by himself in what follows.

J. N's Contrad.] *How was Heaven, and Earth, and the VVorld made by the VVord of God? and also by the same VVord are kept in store*, p.48. —*The wicked shall be destroyed by this VVord.* —*The Rod of his mouth*, Isa.11.11. *The Spirit of his mouth*, Rev.2.12. *The sharp Sword with two edges.* — *The word of God's Grace in convincing, and converting of Souls, quick and powerful, sharper than a two edged Sword.* ——*In this sense Christ may be called the VVord.*

Animad.

But surely the Scriptures are not all this, nor ever had this sense given of them, that is here given of the Word which made Heaven and Earth, and keeps them in store; and this did not the Scriptures.

[*J. N's* Contrad.]

The Scriptures principally called the VVord of God, may be corrupted *by man.*—*This* Word *may be, and is* corrupted *by man, &c.* p.19,20.

Being born again not of corruptible Seed, but of incorruptible; by the Word of God, which liveth and abideth for ever, p. 57, *&c.* [Contradiction again.] *This maketh nothing to prove this word here to be Christ.*

Animad.

The Incorruptible Seed, or Word by which we are born again, is not the Scriptures which have been corrupted by such Perverters and Corrupters of them as thou art, who goes to set them in Christ's place; and yet (Hypocrite like) art not willing to keep to the language and terms (or Doctrines) of them.

[*J. N's* Contrad.]

The Scriptures are an absolute perfect Rule for all men, &c. — *unto the end of the world.*

Faith is begotten by Preaching the VVord with the work of his blessed Spirit: —*Christ the Way to bring us to Life, &c.* pag.42, 43, 50.

Animad.

Animad.

The Spirit of Truth leads into all Truth; therefore this Spirit, or *Christ within*, is both the Guide, Way, and Rule to all that are Spirtiually minded; All men have not the Scriptures to the World's end; but Christ is given both for a Covenant and Light for Salvation to the ends of the Earth.

[J. N. *his Idolatry, in exalting the Scriptures into the place of Christ.*

The Scriptures the enlightening way of the Lord, —The perfect way of God, —— A Light unto his paths, p. 4, 5. *The Gospel, —The Seed in the hearts. The will of God, in order to Salvation*, pag. 11, 17, 20. *Eternal Life therein (viz.* in Scriptures) pag. 24. *The Scripture's an absolute perfect Rule (in order to man's Salvation) for all men to walk by, and none other*, pag. 24, 25, 26, 27, 28, 29.

The Scriptures may be corrupted by man. False Teachers corrupted the Scriptures. The Scriptures may, and is corrupted by man, p. 19, 20. *The Devil taketh out of mens hearts —— the Scriptures of the New Testament*, pag. 17.

Animad.

To the first part, these are high Names put upon the Scriptures, but not so proved thereby: —— For the *Enligtening, perfect Way*, and *Word* of the Lord God, the *Gospel*, the *Seed*, the *Will* of God, *Eternal Life, &c.* were before the Scriptures were written, and did preceed the writing thereof it them who spake or writ them, as they were moved by the Holy Ghost; and Eternal Life is in Christ, not contained in the Scriptures, as the unbelieving *Jews* vainly thought, *Joh.* 5. (who set up the Scriptures above Christ the Life) And the Scriptures are not the absolute sole Rule for Salvation (and none other) especially if they be corrupted by the Devil and Wicked men. But the Rule of the spiritual mind is spiritual, of that Spirit which leads the true Believers into all truth. For that which must be owned for the Rule of Faith, Life, and Salvation, must likewise be infallible, pure, and incorruptible; Christ being the Author of the holy Faith, and his Light the Rule of the right Understanding, Conviction, and Perswasion, and consequently of the Belief.

[J. N's

[*J. N*'s Contrad.]

The Gospel which was preached unto every Creature under Heaven, was the Scriptures of the New Testament: The Everlasting Gospel.—The general ground of Faith and Assurance. Now to deny the Scriptures to be the Word, is to deny the very Fountain and Well-spring of Comforts to the Soul in Afflictions, pag. 12, 35, 42, 44.

The Scriptures is corrupted by man.—Prayer and Supplication to God by his Spirit, by Faith in Christ God approveth.—Christ saith, Ye will not come to me, that ye may have Life, pag. 20, 24, 44.

Animad.

Both many Creatures, and the Gospel, were before the Scriptures were written; and the Light of the Gospel is more general to ground Faith upon than the Scriptures: and it is the Light of the Power (or Gospel) of God in the hearts. And the Gospel is preached *in* every Creature under Heaven. And eternal Life is in Christ the Incorruptible *Seed*, the *Word*, *Spirit*, *Life*, and *Light*. And God is the very Fountain (whose fulness is in Christ) and the Well-spring of Comforts to the Soul; not the Scriptures: This Opposer might as well say the *Scriptures* are *God*, as the very *fountain* and *well-spring* of Comforts. And those Unbelievers that thought to have Eternal Life in the Scriptures, were like *J. N.* and his Brethren, who will not come to Christ that they might have Life. And if we must Pray and Supplicate God by the Spirit, then the immediate guidance of the Spirit of God must be to us a Rule therein; not the Letter.

[*J. N*'s Contrad.]

The Scriptures are a perfect absolute Rule (in order to man's Salvation) for all men to walk by, and none other.—For the sons of men to walk by unto the ends of the world, pag. 32, 33, 34, 35.

A Second Covenant of his Will he foretold, Jer. 31. *is still in force for all men to walk by, and none other.—The Second Covenant was confirmed by the Blood of that spotless Lamb, &c.—The Second Covenant of God's Will in order to man's Salvation, was confirmed by the Death of his only begotten Son*, pag. 27, 28.

Animad.

Animad.

If the second Covenant or new Testament, may be the perfect Rule for all men to walk by, and none other (as is confest) then must the immediate Teachings of God in his Spirit be followed and obeyed as the perfect Rule; for the New Covenant-way is spiritual, to wit, the Law and Spirit of God in the inward parts; and this is above the Writings (or Letter) outward, which many in remote parts of the world, have not. (Many have not the Bible who have a spiritual Light or Law of God within as the Gentiles had, *Rom.*2.) And *Paul* was not a Minister of the Letter, but of the Spirit; wherefore thou that sayest the Scriptures are the absolute Rule (for Salvation) for all men to the worlds end, when many of whom have them not; therein thou hast shut out the spiritual Rule of the New Covenant, and art one of them that tread the blood of Christ under foot; by which the second Covenant was confirmed and ratified. And why hast thou such hard thoughts of God, as to think that all Nations that have not the Scriptures outwardly, are deprived of Salvation for want of them? But in plain Contradiction to thy self, *The second Covenant is a perfect Rule still in force for all men to walk by, and no other.*

[*J. N's* Contrad.]

The Scriptures of the New Testament so confirmed, are a perfect Rule for all men to walk by, and none other, p. 29. *The New-Testament Letter is to be our Rule*, pag. 103.

In the second Covenant of his Will, in order to man's Salvation, there is the Man, Christ Jesus, at the right hand of God, &c. In his second Covenant he hath promised himself to be the God of his People, 2 Cor. 6. 16, 17, 18. *pag.* 29, 30.

Animad.

The Scriptures, Writings, or Letter (outward) (whether of the Old or New Testament); And the second Covenant which is spiritual and inward, are two distinct things: In this second Covenant God is the Teacher of his People himself, immediately by his immediate Spirit, Power, or Unction within, which teacheth the spiritual minds of all things, which is true and no lye.

And what Scripture have *Baptists* for saying that the *New-Testament-Letter is to be our Rule?* Let them produce plain Scripture-proof for their Assertion herein, or else confess their error. For

Paul

Paul expresly testified, that God had made them able Ministers of the New-Testament; not of the Letter, but of the Spirit, &c. 2 *Cor.* 3. He doth not say they were Ministers of the *Letter* of the New-Testament; his words will bear no such meaning; for he plainly distinguisheth between the New-Testament and the Letter, as he doth between *Spirit* and *Letter*. Many both Priests and Baptists, have (and preach from) that he calleth the *Letter* of the New-Testament, who never knew the Spirit in its living ministration, although the Scriptures testifie thereto.

[*J. N*'s Contrad.]

The Scriptures are a perfect Rule, in order to Salvation, for all men, unto the end of the world. ——*The very fountain and well-spring of Comforts to the Soul*, pag. 44.

Act. 3. 23. *It is said, A Prophet shall the Lord your God raise up unto you of your Brethren* (saith Moses) *like unto me, him shall you hear in all things; whatsoever he shall say unto you* (observe that) *Him shall you hear*, &c. *In the second Covenant* —— *Salvation and Eternal Life to those that obey the same*, —*in his Son: Christ a way to bring us to Life*, pag. 23, 31, 39, 40, 50.

Animad.

See how manifestly this Opposer hath, in these passages, broke the neck of his own Cause: For if the Son of God must be heard in all things, and he the way to Life, and Salvation be in him (as confest) then the *Scriptures* are not the *fountain* and *well-spring* of Comforts: God is the Fountain, not the Scriptures, as most ignorantly and blasphemously is affetted of them.

Also note how *J. N.* hath totally confuted and destroyed his Cause (of *the Scriptures being the only Rule*) in what follows.

[*J. N*'s Contrad.]

Abel, Enoch, Abraham, Isaac, Jacob, Noah, *and the rest of the Holy Men before* Moses *day*, ——*I grant they had a sufficient Rule before the Scriptures were written*, ——*They had a more infallible Word to walk by* (viz. *from God's own mouth*) *than is now to us*; *for it's possible, that some Scriptures might be corrupted*: —*This may be granted in the best sense, that the Spirit is the Rule.* ——*The Spirit is of*

more efficacy than the Letter. — *I shall freely grant that the Spirit is greater than the Letter, &c.* pag. 104, 106, 108, 110, 112.

Animad.

Here's enough granted to make void all the *Baptists* work for the Scriptures being the *only Rule*, seeing there was a certain Rule to the Holy Men of God long before the Scriptures were written, which was more infallible than they; even that of the Spirit, which is above and greater than the Letter, as is confessed. *Reader*, take notice of this his ample confession to the Spirit, against himself, and his carnal conceits, in his so highly exalting the Letter as he hath done in much of his *Book*.

[*J. N.* his Doct.] *There are a People that have need to have more Christ's than one; otherwise I know not how they will have a Christ in every man, especially those who cry up a Light in every man* [which this Opposer stiles] *a feigned Christ, or Light within*, p. 18, 29, 61, 72, 74.

Answ. See the ignorance and scornful spirit this man shews forth in this erroneous stuff: For, 1. Jesus Christ that was in every Saint and true Believer, was not more Christs than one; He was still one and the same Christ, how, or in whomsoever manifest. 2dly, His Light in every man, is a true divine and spiritual Light, and not a *feigned Light*, as blasphemously he accuseth it. 3dly, It's a falshood still to accuse us, with affirming, That *Christ* is *in every* man: For we say a true *Light* or *Gift* of *Jesus Christ is* given *to every man*, whereby to enlighten the Consciences of mankind.

[*J. N.*'s Contrad.]

The Word in their hearts, Rom. 10. 7. *was not Christ.* — *The true Christ doth not dwell in any man as he is Christ; as he is properly and principally Christ, he cannot dwell in man.* — *If he be with the Father, then he is not in man*, pag. 54, 60, 61, 66.

Christ may be said to dwell in man. I shall freely own the giving forth of his blessed Spirit into the hearts of his children whereby they are directed in his most holy will by the enlightening of their spirits,-So far as the Spirit of God and Christ dwelleth in men, or any of his Attributes; so far God and Christ both may be said to dwell in his Saints. — *If we Love one another, God dwelleth in us.* — *He that dwelleth in love, dwelleth in God, and God in him*, p. 77, 78, 79, 80.

Animad.

Animad.

To the first part, I say his insinuation against us of *Christ dwelling in every man*, is still false, and not our Principle; but that a spiritual *Light* of Christ *is*, his Contradiction and Confutation to himself is obvious, in 1st. asserting that the true Christ doth not dwell in any man. 2dly. The true Christ doth dwell in man (*viz.* in good men) in that the blessed Spirit doth dwell in his Children, and direct them in his most holy Will; and is not this their Rule then?

[*J. N*'s Contrad.]

*God dwelleth in them. — Now the Apostle doth not intend the real Being * of God (viz. in Saints) in his Glorious and Immortal Substance. — God and Christ are out of all men in order to their Glorious and Immortal Being. —— Those that receive Christ's blessed Spirit, such are said to receive his Father, yet neither of them in their real Being*, pag. 79, 80, 87.

*Gross ignorance! is God any where without His real Being?

This Indwelling of Christ in his People, is by his Word and blessed Spirit, and other pure Graces that are of his pure Nature and Being dwelling in his Saints, — and his Saints dwelling in the pure Life of the same, so Christ may be said to dwell in them, and they in him: —When we dwell in the Life of his Word, and powerful operation of his Spirit, and the Life of those Gifts and holy Graces being of the same Nature with Christ. —God and Christ cannot be separate in in their givings forth. —Christ in them the hope of Glory, p. 81, 82, 83, 86, 87.

Animad.

The manifest Contradictions in these passages run thus, *viz. God and Christ in their Immortal Being are not in Saints, yet the Spirit and pure Graces that are of his pure Nature and Being, dwell in Saints.* So then this eternal Spirit of God and Christ (who are inseparable) is of the glorious Immortal Being of both, and in the Saints. And when God and Christ are said to dwell in them, dare *J. N.* say they are divided from their own *Being*? What place is God in where his Being is not? And, who art thou that wouldst limit the infinite *being* of God from his place and habitation in his Saints?

[F. N's Contrad.]

Joh. 1. 1. proveth the Word to be God, for Christ was not Christ in the beginning; but Christ was in time, when the Godhead took flesh to it self, and not before he was born of the Virgin Mary: And it cannot be in reason concluded, that Christ was the Word before Christ was, &c. p. 50, 51.

[Of Christ] *He was not the Son of man from the beginning, for then he was only the Son of God, and the Son of Man as he was of the Seed of Abraham,* pag. 66, 67.

Animad.

What a gross Error is it to affirm, That Christ was not from the beginning; (or that he was not the Word in the beginning?) And what a denyal of his Divinity, like the old Hereticks? And how plainly contradicted in confessing the Son of God was from the beginning, and was then? I ask, If the Son of God was not Christ? Or, the Anointed of God? Seeing he was the Son of God before he took flesh, or was born of *Mary* (and the Anointed then also) (for God created all things by Jesus Christ, *Eph.* 3. 9. and by the Son he made the Worlds, *Heb.* 1. 2.) The Anointing was Spiritual, and spiritually received by the Heavenly Birth * the Anointed, the holy Seed which is spiritual; as that which is born of the Spirit is Spirit, &c. Much more might be said on the behalf of the Divinity of the Son of God, or Christ, who was the Word in the beginning, and with the Father in his Glory before the world began.

* *Christ's Spiritual Birth owned.*

[F. N's Contrad.]

Christ was remote from them, (Christ doth not dwell in any man) Christ in person remote at the right hand of God, viz. in his body of flesh, —Personal being, — transshapen manhood, ——— a glorified body of flesh at the right hand of God, &c. pag, 55, 60, 63, 66, 67, 71, 73.

The Indwellings of Christ by his Word and Truth, being of the same nature with him, Joh. 15. 4. to v. 11. *Christ is setting forth himself to be the Vine, and his People the branches, and adviseth them, — Abide in Me and I in you, — from* Eph. 5. 30. *for we are members of his body, of his flesh, and of his bones,* pag. 75. 83.

Animad.

Animad.

If the Indwelling of God and Christ be such in his People, and the Saints, in such near union and conjunction with Christ, as the branches with the Vine, and members with the Body; Then 'tis false and a lying Imagination, to imagine either Christ, God, and his right hand so remote, as not to dwell in any man, no not in their own People; [and these words, *Christ in Person, remote in his body of flesh, &c. and not in any man*] are not Scripture, but added: What strange conceits and limitations would *J. N.* put upon the unlimited God (like the old Heretical Monks of *Egypt*, called *Anthropomorphites*) contrary to his own confession.

[*J. N's* Contrad.]

Christ sitteth Advocate with the Father, to plead the vertue of his blood, that as there are new sins committed, we might, through Faith, have fresh grace in the pardon thereof, pag. 73.

The Condescention of God and Christ into the hearts of his People, to work up his Saints into the same nature with himself, &c. —God and Christ is holy, so his Word is holy, Heb. 4. 12. *and through Faith in this Word Christians are wrought up into the nature of it self, and into God.* Gal. 4. 19. *Little Children in whom I travel in birth, till Christ be formed in you, and this —to bring them forth into a Gospel purity, in heart and life.—Finally Brethren farewel, be perfect, be of good comfort, &c.* pag. 78, 84, 87, 88.

Animad.

Wherein the *Baptists*, or others, do preach up (or plead) the continuance of sin in all men (even Believers, &c.) term of life: This is flatly contradicted in *J. N's* following words, *viz.* That *God and Christ works up his Saints into the same pure Nature with himself* [which is not a sinful Nature] however he tells us of *new sins committed, which* (he saith) *Christ pleads for pardon of*; And that through Faith in the *Word, Christians are wrought into the Nature of it self, and into God* [in whom is no sin, nor imperfection] And where Christ is formed in man [he doth not say *in a personal being remote*] and men thereby brought forth into Gospel purity in heart and life, &c. Such do not alwayes commit (or renew) new

sins

sins (which renew the old man) but are renewed in Grace, and in the new-man by the Spirit of Holiness, knowing Christ's Intercession answered (*viz.* that they might be kept from evil, *Joh.* 17. 15. to the end.) The sins of such being done away, and blotted out by the blood of Christ, which in his *Light within* is experienced (in its vertue and power) by such as believe and walk in it, 1 *Joh.* 1. 7. Now, if *J. N.*'s Contradictions, as implyed, should be thus placed, *viz. Finally Brethren farewel, be Perfect, be of good Comfort, — There are new sins committed, &c.* How would this answer the end of the Command [*Be Perfect? &c.*] Or, be any comfortable Doctrine to any that truly desire perfect freedom from sin, and not to live any longer therein?

Mat. 5. 48. 2 *Cor.* 13. 11. 1 *Pet.* 1. 14, 15, 16. *Lev.* 11. 44.

Here followeth the *Contradictions* of *Tho. Danson, W. Kiffin,* and *Jer. Ives,* upon their Principle, which was, *viz.*

Contradict.

That the Scriptures are the only Rule *of Faith.*

T.D. *The Scriptures without divine illumination are but the foundation of an Historical Faith, and not of a saving Faith. The divine illumination of the Spirit, is the Foundation or Rule of saving Faith.*

Contradict.

T.D. & W. Kiffin. *The Director and Rule of Faith and Salvation, are two distinct things, as the way to* Bristol, *and my Director into the way.*

Yet that Christ is both the Director into the way to God, *and the Way it self, they could not deny.*

Irrational Inconsistences, & Contradictions.

T.D. *That the Light which the* Gentiles *had,* Rom. 2. *was not sufficient for Salvation.*

That their disobedience to the Light they had, was the cause of their condemnation. Yet,

That if they lived up to their Light, it would not lead them to Acceptance with God.

Their

Their *Contradictions* at the latter Discourse.

Contradictions.

W. Kiffin. *The Spirit* (of God) *considered as a Rule, is absolutely excluded, &c.*

Jer. Ives. *The Scriptures, including the Spirit, are the* only Rule. *Our saying the Scriptures are the only Rule, does not exclude all other Rule* (*or the Spirits illumination*) *any more than to say* God only *hath Immortallity, doth exclude all else from having Immortality.*

Jo. *Newman* [his Contradiction to *W.K.*] *This may be granted in the best sense, that the Spirit is the Rule; It is of more efficacy than the Letter.*

Contrad.

W. K. and Alderm. *Hayes* Quest. *Whether the Scriptures are the only Rule of Faith, yea or nay?* [affirmed by them.]

Jer. Ives [in his Letter] *I never owned this Question in their words.*

Animad.

Here it's manifest how these men have shaked their own Foundation, destroyed their own Cause, and are confounded in their *Babylonish* building; they having rejected the chief Corner-stone: but they who believe in the Power of God (which is known in his *Light within*) and trust in his Everlasting Name, shall never be confounded.

THE END.

The faults of the Press the ingenuous Reader may perceive by the sense of the matter, whether they be points, letters, syllables or words; which are not to be imputed to the Author, but corrected, whereof these are some.

ERRATA.

In the Preface, pag. 4. l. 25. the parenthesis is misplaced, read it thus; *Light within (not prejudice and darkness) judge.* P. 13. in the Margent, read *Soc. Scho.* l. 30. r. *Theodotus.* P. 14. l. 11. for *heirs*, r. *heresie.* P. 22. l. 4. blot out [&] P. 28. l. 12. dele *without.* P. 35. l. 34. r. *(or Inferred)* P. 62. l. 25. for *it*, r. *in.*